



# THE HISTORY of RUSSIA

Or  
The Government of the Empire of  
MUSCOVIA  
with the manners & fashions of the  
People of that Country.

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1. *CESTRA* <sup>MIET</sup> *TO MELT* *211*

*NO*

2. *GOVINDA* <sup>MIET</sup> *TO MELT* *211*

*NO*

3. *GOVINDA* <sup>MIET</sup> *TO MELT* *211*

*NO*

4. *GOVINDA* <sup>MIET</sup> *TO MELT* *211*

*NO*

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id, The description of the Coun-  
try of Russia, with the  
breadth, length, and names  
of the Shires.

CHAP. I.

**H**e countrey of *Russia* was sometimes called *Sarmatia*. It changed the name (as some do suppose) for that it was parted into divers small and yet absolute governments, not depending nor being subject the one to the other. For *Russe* in that tongue both signifie as much as to part or divide. The *Russe* reporteth that four *Tethren*, *Trubor*, *Ruriko*, *Simees*, and *Varivus*, divided among them the North parts of the countrey. Likewise, that the South parts were possessed by four other, *Kio*, *Serck*, *Thoranus*, and their sister *Liheda*: each calling his retringe after his own name. Of this partition it was called *Russia*, about the yeare from

A. Christ

2 The breadth length, and

Christ 860. As for the conjecture which I find in some Cosmographers, that the *Russe* nation borrowed the name of the people called *Rozellani*, and were the very same nation with them, it is without all good probabilitie, bothe in respect of the etymologie of the word, (which is very far fet) and especially for the seat and dwelling of that people, which was betwixt the two rivers of *Tanais* and *Boristhenes* (as *Strabo* reporteth) quite another way from the countrey of *Russia*.

When it bare the name of *Sarmatia*, it was divided into two chief parts: the *White* and the *Black*. The *White Sarmatia* was all that part that lieth towards the North, and on the side of *Liefland*: as the Provinces now called *Duyna*, *Vagha*, *Vstic*, *Vologda*, *Cergapolia*, *Novogradia*, &c. whereof *Novograd velica* was the Metropolis or chief citie. *Black Sarmatia* was all that countrey that lieth Southward, towards the *Euxin*, or *Black Sea*: as the dukedom of *Volodemer*, of *Mosson*, *Rezan*, &c. Some have thought that the name of *Sarmatia* was first taken

taken from one *Sarmates*, whom *Moses* and *Josephus* call *Asarmathes*, sonne to *Foktan*, and nephew to *Heber*, of the posteritie of *Sem*. But this seemeth to be nothing but a conjecture taken out of the likenesse of the name *Asarmathes*. For the dwelling of all *Foktans* posteritie is described by *Moses* to have been betwixt *Mescha* or *Masius* (an hill of the *Ammonites*) and *Sephace*, near to the river *Euprates*. Which maketh it very unlikely that *Asarmathes* should plant any colonies so farre off in the North & Northwest countries. It is bounded Northward by the *Lappes* and the North *Ocean*: On the Southside by the *Tartars* called *Chirms*. Eastward they have the *Nagaian Tartar*, that possesseth all the countrey on the Eastside of *Volgha*, towards the *Caspian* sea. On the West and Southwest border lie *Lituania*, *Livonia*, and *Polonia*.

The whole countrey, being now reduced under the government of *Mos*-one, containeth these chief Provinces or Shires: *Volodemer* (which beareth first the first place in the Emperours style, *ken*)

That breadth, length, and  
because their house came of the Dukes  
of that country). Merka, Nisneva-  
grad, Plesko, Smolenska, Narogrod  
uensis (or Nerograd of the low coun-  
try) Rostov, Tarutina, Bachkira,  
Kozl, Digma, Gargaplia, Meschbora,  
Ulyan, Miluga, Gholasen. These are  
the principall shires pertaining to Rus-  
sia, but farre greater and larger then  
the shires of England, though not so  
well peopled. The other countreyes or  
provinces whiche the Russie Emperor  
hath gotten perforce added of late to  
his other dominion, are these which  
are Tartaria, Khingaria, Permia,  
Chalchoria, Cherniga, Ouda-  
nia, Umania, Condaria; with a great  
part of Siberia: where the people  
which they be not naturall Russes,  
but they be under the Emperour of Russie, and  
are ruled by the laws of his countrey,  
paying customes, and taxes, as this  
people do. Besides, these he hath  
in the kingdome of Car-  
agia, gotten by conquest not  
long since. As for all his possession  
they are in number of 30000000  
souldiers and more, with Nar-  
va in Lithuania, they are quite  
gone.

gone, being surprised of late years by the kings of Poland and Sweden. Those Shires and Provinces are reduced all into four Jurisdictions, which they call *Chelfyds* (that is) Territories or Fourparts, whereof we are to speak in the tide or chapter concerning the Provinces and their manner of government.

The whole country is of great length and breadth. From the North to the South (if you measure from *Cold* to *Afrakan* which bendarth somewhat Eastward) it reacheth in length about 4200 verft or miles. Notwithstanding the Emperour of *Russia* had more territorie Northward, farre beyond *Cold*, unto the river of *Trem-schua*, that runneth a 1000. verft, weinigh beyond *Pettinga*, near to *Wardhouse*, but not intire nor clearly limited, by reason of the kings of *Sweden* and *Denmark*, that have divers towns there as well as the *Russe*, plotted together the one with the other, every one of them claiming the whole of those North parts as his own right. The breadth (if you go from that part of his territorie that

## 6 Of the Soil and Climate.

lieth farthest Westward on the *Narva* side, to the parts of *Siberia* eastward, where the Emperour hath his garris-  
sons) is 4400. verft or thereabouts. A verft (by their reckoning) is a 1000  
paces, yet leſſe by one quarter then  
an English mile. If the whole domi-  
nion of the *Rusſe* Emperour were all  
habitable, and peopled in all places,  
as it is in ſome, he would either hard-  
ly hold it all within one regiment, or  
be overmighty for all his neighbour  
Princes.

## of the Soil and Climate.

### CHAP. II.

THE soil of the countrey for the  
moſt part is of a ſlight ſandie  
mould, yet very much diſſerent one  
place from another for the yield of  
ſuch things as grow out of the earth.  
The countrey Northwards towards  
the parts of *S. Nicholas* and *Cola*, and  
Northeast towards *Siberia*, is all ve-  
ry barren, and full of deſert woods,  
by reaſon of the climate, and extre-  
mitie of the cold in winter-time. So  
likewiſe along the river *Volga*, be-  
twixt

arue twixt the countreys of *Cazan* and *A-*  
*ard*, *Aracan*, where notwithstanding the  
*arri-* soil is very fruitfull) it is all unha-  
*outs*, bited, saving that upon the river *Vol-*  
*1000 gha* on the westside the Emperour  
*then* hath some few castles with garisons in  
*omi-* them. This happeneth by means of  
*the all* the *Crim Tartar*, that will neither  
*aces*, himself plant towns to dwell there  
*ard-* (living a wild and vagrant life) nor  
*t, or* suffer the *Russe* (that is farre off with  
*bour* the strength of his countrey) to people  
those parts. From *Vologda* (which li-  
eth almost 1700. verft from the port  
of *S. Nicholas*) down towards *Mos-*  
*sko*, and so towards the south part  
that bordereth upon the *Crim* (which  
containeth the like space of 1700.  
verft or thereabouts) is a very fruit-  
full and pleasant countrey, yielding  
pasture and corn, with woods and  
waters in very great plentie. The  
like is betwixt *Rezan* (that lieth  
Southeast from *Mosko*) to *Novograd*  
and *Vobsko*, that reacheth furthest to-  
wards the Northwest. So betwixt  
*Mosko* and *Smolensko* (that lieth  
Southwest towards *Lituania*) is a ve-  
ry fruitfull and pleasant soil.

The whole countrey differeth ver  
y much from it self by reason of the  
aire: so that a man woud maruel  
to see the great alteration and differ  
ence bewixt the winter and the sum  
mer. *RUSIA.* The whole countrey in  
the winter lieth under snow, which  
falleth continually, and is sometimes  
of a yard or two thick, but greater to  
wards the North. The rivers and  
other waters are frozen up a yard or  
more thick, how swift or broad so  
ever they be. And this continueth  
commonly five moneths, viz. from  
the beginning of November till to  
wards the end of March, what time  
the snow beginneth to melt. So that  
it woud breed a frost in a man to  
look abroad at that time, and see the  
winter face of that countrey. The  
sharpnesse of the aire you may judge  
of by this, for that water dropped  
down, or cast up into the aire, con  
geaketh into ice before it come to the  
ground. In the extremitie of winter,  
if you hold a pewter dish or pot in  
your hand, or any other metall (except  
in some chamber where their warm  
stoves be) your fingers will fricke full  
unto

ver into it, and draw off the skinne at such the parting. When you passe out of a well warm room into a cold, you shall sensibly feel your breath to wax stark, sum, and even, stinging with the cold, as they in you draw it in and out. Divers notwithstanding only that travel abroad, but in the time of very markets and streets of their to-towns, are mortally pinched and kill, and led withall: so that you shall see many drop down in the streets, many so travellers brought into the towns suffocating dead and stiff in their sleds. Divers lose their noses, the tips of their ears, and the balls of their cheeks, sometime their toes, feet, &c. Many times that (when the Winter is very hard and extreme) the bears and wolves issue by troops out of the woods driven by hunger, and enter the villages, tearing and ravaging all they can find, so that the inhabitants are fain to be on the safeguard of their lives. And yet in the Summer-time you shall see such a new hue and face of a countrey, the woods (for the most part which are all of firre and birch) so fresh and so sweet, the pastures and meadows so green and well grown (and that upon

## 20 Of the Soil and Climate.

the sudden ) such varietie of flowers, such noise of birds ( specially of Nightingales, that seem to be more loud and of a more variable note then in other countries ) that a man shall not lightly travell in a more pleasant countrie.

And this fresh and speedy growth of the spring there seemeth to proceed from the benefit of the snow; which all the winter-time being spread over the whole countrey as a white robe, and keeping it warm from the rigour of the frost, in the spring time ( when the sunne waxeth warm, and dissolveth it into water ) doth so throughly drench and soke the ground, that is somewhat of a slight and sandie mould, and then shineth so hotly upon it again, that it draweth the herbs and plants forth in great plenty and varietie in a very short time. As the winter exceedeth in cold, so the summer inclineth to overmuch heat, specially in the moneths of June, July, and August, being much warmer then the summer-aire in England.

The countrie throughout is very well

## Of the Soil and Climate. IX

well watered with springs, rivers, and ozeraes, or lakes. Wherein the providence of God is to be noted, for that much of the countrey being so farre inland, as that some part lieth a 1000. miles and more every way from any sea, yet it is served with fair rivers, and that in very great number, that emptying themselves one into another run all into the sea. Their lakes are many and large, some of 60. 80. 100. and 200. miles long, with breadth proportionate.

The cheif rivers are these; 1. *Volgha*, that hath his head or spring at the root of an Aldertree, about 200. verft above *Taruslave*, and groweth so big by the encrease of other rivers by that time it cometh thither, that it is broad an English mile and more, and so runneth into the *Caspian* sea, about 2800. verft or miles of length.

The next is *Borishenes* ( now called *Neper* ) that divideth the countrey from *Lituania*, and falleth into the *Euxin* sea.

The third *Tanais* or *Don* ( the ancient bounder betwixt *Europe* and *Asia* ) that taketh his head out of

*Kezans*

## 11. Of the Soil and Climate.

River Oker, and so running through the country of the Chrim Tartar, falleth into the great sea lake or mere, called *Moros*, by the Citie of *Azou*. By this river ( as the *Russe* reporteth ) you may passe from their citie *Moskva* to *Constantinople*, and so into all those parts of the world by water, drawing your boat ( as their manner is ) over a little *Isthmus* or narrow slip of land, a few verfts overthwart. Which was proved not long since by an Ambassadour sent to *Constantinople*, who passed the river of *Moskua*, and so into another called *Ocka*, whence he drew his boat over into *Tanais*, and thence passed the whole way by water.

The fourth is called *Duyna*, many hundred miles long, that falleth Northward into the Bay of *Saint Nicholas*, and hath great Alabaster rocks on the banks towards the sea-side.

The fifth *Duyna*, that emptieth into the *Baltick* sea by the town *Riga*.

The sixth *Onega*, that falleth into the Bay at *Solovetsko*, 90. verft from the port of *S. Nicholas*. This river be-

low the town *Cargopolia* meeteth with the river *Volock*, that falleth into the *Finland* sea by the town *Tama*. So that from the port of S. *Nicholas* into the *Finland* sea, and so into the Sound, you may passe all by water, as hath been tryed by the *Russe*.

The seaventh *Suobana*, that floweth into *Dyma*, and so into the North sea.

The eighth *Oler*, that fetcheth his head from the borders of the *Chim*, and streameth into *Volga*.

The ninth *Moskua*, that runneth through the citie *Mosko*, and giveth it the name.

There is *Wicbida* also, a very large and long river, that riseth out of *Pernia*, and falleth into *Volga*. All these are rivers of very large streams, the least to be compared to the *Thames* in bignesse, and in length farre more, besides divers other. The Pole at *Mosko* is 55. degrees 10. minutes. At the port of S. *Nicholas* towards the North 63. degrees and 50. minutes.

The native commodities of  
the Countrey.

CHAP. III.

For kinds of fruits, they have apples, pears, plums, cherries, red and black (but the black, wild) a deen like a musk-millian, but more sweet and pleasant, cucumbers and goords (which they call *Arbouse*) rasps, strawberries, and hurtilberries, with many other berries in great quantitie in every wood and hedge. Their kinds of grain are wheat, rie, barley, oats, pease, buckway, psnytha, that in taste is somewhat like to rice. Of all these grains the countrey yieldeth very sufficient with an overplus quantitie, so that wheat is sold sometime for two *alteens* or ten pence starling the *Chetfird*, which maketh almost three English bushels.

Their rye is sowed before the winter, all their other grain in the spring time, and for the most part in May. The *Permians* and some other that dwell farre North, and in desert places, are served from the parts that lie

more

more Southward, and are forced to make bread sometimes of a kind of root (called *Vaghnoy*) and of the middle rine of the firre tree. If there be any dearth (as they accounted this last yeare, An. 1588. wheat and rie being at 13. *alteens*, or 5. shillings 5. pence sterlē the *Cbetfird*) the fault is rather in the practice of their Nobilitie that use to engroffe it, then in the countrey it self.

The native commodities of the countrey (wherewith they serve both their own turns, and send much abroad to the great enriching of the Emperour and his people) are many and substantiall. First, furres of all sorts. Wherein the providence of God is to be noted, that provideth a naturall remedie for them to help the naturall inconvenience of their countrey by the cold of the climate. Their chief furres are these, *Black fox*, *Sables*, *Lusernes*, *Dunne fox*, *Martrones*, *Gurnestalles* or *Armins*, *Lasets* or *Miniver*, *Bever*, *Wulverins*, the skin of a great water Rat that smelleth naturally like musk, *Calaber* or *Gray squirrel*, *Red squirrel*, *Red and white*

white-fur. Besides the great quantity of sable within the countrey of the people, being clad with the furs of the whole Russia; there are transported out of the countrey, som what by the marchants of Tadje, Persia, Bongaria, Georgia, Armenia, and some other of Christendome to the value of four or five hundred thousand rubbels, as I have heard of the Merchants. The best Sable furre groweth in the countrey of Penkra, Moengosarkey and Oborskey; the worser sort in Siberia, Perm, and other places. The black fur and red come out of Siberia, white and dunne from Peckra, whence also cometh the white wolf, and white bear skin. The best Wolverine also shande, and from Perm. The best Martsons are from Siberia, Sodra, Moym, Perm, and Caxan. Liysters, Miniver, and Armins, the best ware of Gallets, and Onglets, mainly from Moengord, and Perm. The beaver of the best sort breedeth in Murmansk by Cola. Other common furs, and most of these kinds grow in many, and some in all parts of the countrey.

The

UM

The second commodity is of *Wax*, whereof hath been shipped up to some in countreyes (as I have heard so reported by thos that best knowe it) the summe of good pood yearly, every pood containing 40 pound, but now aboue 10000. pood a yeare.

The third is their *Hony*, wherof besides an exceeding great quantite spent in their ordinary drincks (which is mead of all sorts) and their wheate wery some good quantitie is carried out of the countrey. The chief increase of honie is in *Mordovia* and *Sadam* near to the *Cberemissen* Tartare muchong of *Severskoy*, *Rikim*, *Melizum*, *Orizary*, *Danogibise*, and *Kazan*. Fourthly, of *Tallow* they afford a great weight for transportation not onely for that their countrey hath very much good ground apt for pasture of cattle, but also by reason of their many Lents and other Fastes and partly because their great men use much wax for their lights, the poorest and meaner sort birch dried in their stoves, and cut into long shivers, which they call *Zubisces*. Of tallow there hath been shipped out of the

## 18 The native commodities.

the realm a few years since about a 100000. pood yearly, now not past 30000. or thereabouts. The best yield of tallow is in the parts and territories of *Smolensko*, *Yaruslave*, *Ouglits*, *Novogrod*, and *Vologda*, *Oifer*, and *GORODETSKEY*.

Another principall commoditie is their Losh and Cow hide. Their Losh or Buff hide is very fair and large: Their bull and cow hide (for oxen they make none, neither yet weather) is of a small size. There hath been transported by merchants strangers some years a 100000 hides. Now it is decreased to a 30000. or thereabouts. Besides great store of goats skinnes, whereof great numbers are shipped out of the countrey. The largest kind of Losh or Buff breedeth about *Rostove*, *Wichida*, *Novogrod*, *Morum*, and *Perm*; the lesser sort, within the kingdome of *cazan*.

Another very great and principall commoditie is their Trane oyl, drawn out of the Seal fish. Where it will not be impertinent to shew the manner of their hunting the Seal, which they make this oyl of, which is in

in this sort: Toward the end of Summer (before the frost begin) they go down with their boats into the Bay of S. *Nicholas*, to a cape called *Cusconesse* or *Foxnose*, where they leave their boats till the next spring-tide. When the sunne waxeth warm toward the spring, and yet the ice not melted within the Bay, they return thither again. Then drawing their boats over the sea-ice, they use them for houses to rest and lodge in. There are commonly about 17. or 18. fleet of them, of great large boats, which divide themselves into divers companies, five or six boats in a consort.

They that first find the haunt, fire a beacon, which they carrie with them for the nonce. Which being espied by the other companies, by such among them as are appointed of purpose, they come altogether and compasse the Seals round about in a ring, that lie sunning themselves together upon the ice, commonly foure or five thousand in a shole, and so they invade them every man with his club in his hand. If they hit them on the nose, they

they are soon killed : If on the sides  
or back they bear out the blow, and  
many times so catch and hold down  
the club with their teeth by main  
force, that the partie is forced to call  
for help to his fellows. a good time  
The manner of the Seals is, which  
they set themselves beset, to gather all  
close together in a strong or plump,  
to sway down the ice, and to break  
it (if they can) which so bentheth the  
ice, that many times it taketh the sea-  
water upon it, and makeith the han-  
ders to wade a foot or more deep. Af-  
ter the slaughter, when they have kil-  
led what they can, they fall to sharing  
every boat his part in equall por-  
tions: and so they slay them, taking  
from the body the skin and the lard  
or fat with all that cleaveth to the  
skin. This they take with them, leav-  
ing the bodies behind, and so go to  
thore. Where they dig pits in the  
ground of a fathom and an half deep  
or thereabout, and so taking the fat  
or lard off from the skin they throw  
it into the pit, and cast in among it  
hot burning stones to melt it withall.  
The uppermost and purest is sold and  
used.

Topographical and historical. 21  
manufac to oyl wool for cloth, the grall  
id (that is of a red colour) they sell to  
make soap. Vnde sunt 200,000. lorn

Likewise of Ichary or Catery, a  
great quantity is made upon the riv-  
er of Volgha out of the fish called  
Bellaugina, the Sturgeon, the Sver-  
ga, and the Steledey. Whereof the  
most part is shipped by French and  
Netherlandish merchants for Italy  
and Spain, some by English mer-  
chants.

The next is of Flax and Hemp,  
whereof there hath been shipped (as  
I have heard merchants say) at the  
port of Narva a great part of a 100  
ships small and great yearly. Now,  
not past five. The reason of this ab-  
ating and decrease of this and other  
commodities, that were wont to be  
transported in a greater quantity, is  
the shutting up of the port of the  
Warve towards the Fennian sea  
which now is in the hands and pos-  
session of the Swedes. Likewise the  
stoppage of the passage overland by  
the way of Smalmeke, and Plostid,  
by reason of their warres with the  
Polesmen, which causeth the people

to be lesse provident in maintaining and gathering these and the like commodities, for that they lack sales. Partly also for that the Merchants and Mousicks ( for so they call the common sort of people ) are very much discouraged by many heavy and intolerable exactions that of late time have been imposed upon them, no man accounting that which he hath to be sure his own. And therefore regard not to lay up any thing, or to have it beforehand, for that it causeth them many times to be flied and spoiled not onely of their goods, but also of their lives. For the growth of flax the province of *Vobko* and the countrey about is the chief and onely place: For hemp, *Smolensko*, *Dorogobosse* and *Vasma*.

The countrey besides maketh great store of salt. Their best salt is made at *Stararouse* in very great quantitie, where they have great store of salt wels, about 250. verst from the sea. At *Astrakan* salt is made naturally by the sea-water, that casteth it up into great hills, and so it is digged down, and carried away by the merchanus

chants and others that will fetch it from thence. They pay to the Emperour for acknowledgement or custome 3.d. *Ruſe* upon every hundred weight. Besides these two, they make salt in many other places of the Realm, as in *Perm*, *Wichida*, *Tolma*, *Kenitsma*, *Solovetsky*, *Ocna*, *Bombassey*, and *Nonocks*, all out of salt-pits, save at *Solovetskey*, which lieth near to the sea.

Likewise of tarre they make a great quantitiy out of their firre trees in the countrey of *Duyna* and *Smolensko*, whereof much is sent abroad. Besides these ( which are all good and substantiall commodities ) they have divers other of smaller account, that are naturall and proper to that countrey : as the fish tooth which they call *Ribazuba*, which is used both among themselves, and the *Perſians* and *Bougbarians* that fetch it from thence, for beads, knives, and sword hafts of Noblemen and gentlemen, and for divers other uses. Some use the powder of it against poyson, as the *Unicorns* horn. The fish that weareth it is called a *Morse*, and is caught

caught about Pechora. These fish, though some of them are almost two foot of length, and weigh eleven or twelve pound apiece.

In the province of Corelia, and about the river Dvina towards the North sea, there groweth a soft rock which they call *Stude*. This they cut into pieces, and so tear it into thin flakes, which naturally it is apt for, and so use it for glasse-lanthorns and such like. It giveth both inwards and outwards a clearer light then glasse, and for this respect is better then either glasse or horn; for that it neither breaketh like glasse, nor yet will burn like the lanthorn. Saltpeter they make in many places, as at Ougdovia, Parnolave and Vsing; and some small store of Brimstone upon the river Volga, but want skill to refine it. Their iron is somewhat brittle, but a great weight of it is made in Corelia, Curgapkin, and Vsing Tbelina. Other myne they have none growing within the Realm.

Their beasts of strange kinds are the Lofn, the Ollon, the wild Horse, the Bear, the Wolvering, the wood Dog,

Dog, the Lystern, the Beaver, the Sable, the Maturon, the black and dun Fox, the white Bear towards the sea-coast of Pecora, the Gurniale, the Laset or Minever. They have a kind of Squirrel that hath growing on the pinion of the shoulder-bone a long tuft of hair, much like unto feathers, with a faire broader tail then have any other Squirrels, which they move and shake as they leap from tree to tree much like unto a wing. They skise a large space, and seem for to flie withall; and therefore they call them *Letach Vechshe*, that is, the flying Squirrels. Their Hares and Squirrels in summer are of the same colour with ours: in winter the Hare changeth her cote into milk white, the Squirrel into gray, whereof cometh the *Calaber*.

They have fallow Deer, the roebuck, and goats very great store. Their horses are but small, but very swift and hard; they travell them unshod both winter and summer, without all regard of pace. Their sheep are but small, and bear coarse and

harske wooll. Of fowl, they have divers of the principall kinds: First, great storne of Hawks, the Eagle, the Gerfaulcon, the Slightfaulcon, the Goshawk, the Tassel, the Sparhawk, &c. But the principall Hawk that breedeth in the countrey is counted the Gerfaulcon.

Of other fowls their principall kinds are the Swane tame and wild (whereto they have great store) the Stork, the Crane, the Tedder, of the colour of a Feasent, but farre bigger, and liveth in the firre-woods. Of Feasent and Partridge they have very great plentie. But Owl there is of a very great bignesse, more bigglist to behold then the Owls of this countrey, with a broad face, and ears much like unto a man.

For fresh-water fisk besides the common sorts (as Carp, Pilles, Pearch, Tassie, Roach, &c.) they have divers kinds very good & delicate: as the Bellenge, or whitefishe of our <sup>part</sup> of this world; the <sup>white</sup> Sturgeon, the <sup>black</sup> Sturgeon; and <sup>white</sup> Oyster; somewhat in fashion and taste like unto the Sturgeon, but mellefie, thick and

long. These 4. kinds of fish breed in the *Volgha*, and are caught in great plenty, and served thence into the whole Realm for a great food. Of the roes of these four kinds they make very great store of *Icary* or *Caveary* as was said before.

They have besides these that breed in the *Volgha* a fish called the *Riba bela*, or white Salmon, which they account more delicate then they do the red Salmon: whereof also they have exceeding great plentie in the rivers Northward, as in *Duyna*, the river of *Cola*, &c. In the *Ozera*, or lake near a town called *Perislaue*, not farre from the *Mosko*, they have a small fish which they call the fresh-berryng of the fithion and somewhat of the taste of a sea-bassring. Their chief towns for fish are, *Perislaue*, *Batrzerz*, *Youngrod*, *Astracan*, and *Coran*: which all yield a large summe to the Emporour every year for their trades of fishing, which they practise in summer, but founed in frowen in the winter-time into all parts of the Realm.

## The chief cities of Russia.

## C H A P. I I I I.

The chief cities of Russia are, *Mosko, Novograd, Rostove, Volodomir, Plesko, Smolensko, Yaroslave, Peri-slave, Nisnovograd, Vologda, Ustiwk, Golmigroe, Lazan, Astracan, Cargapolia, Columna.*

The citie of *Mosko* is supposed to be of great antiquitie, though the first founder be unknown to the *Russe*. It seemeth to have taken the name from the river that runneth on the one side of the town. *Berosus* the *Chaldean* in his fifth book telleth that *Nimrod* ( whom other profane stories call *Saturn* ) sent *Affyrius, Medus, Moccus, and Magog* into *Asia* to plant Colonies there, and that *Moccus* planted both in *Asia* and *Europe*. Which may make some probability that the citie, or rather the river whereon it is built, took the denomination from this *Moccus*: the rather because of the climate or situation, which is in the very furthest part and *left* of *Europe*, bordering upon *Asia*.

The citie was much enlarged by one *Evam or John*, sonne to *Daniel*, that first changed his title of Duke into King, though that honour continued not to his posterite; the rather because he was invested into it by the Popes Legate, who at that time was *Innocentius the fourth* about the year 1346, which was very much misliked by the *Russe* people being then a part of the Eastern or Greek Church. Since that time the name of this citie hath grown more famous, and better known unto the world: insomuch that not onely the province but the whole countrey of *Russia* is termed by some by the name of *Moscovia* the metropolite citie. The form of this citie is in a manner round, with three strong walls, circuling the one within the other, and streets lying between, whereof the inmost wall, and the buildings closed within it (lying safest as the heart within the bodie, fenced and watered with the river *Mosqua*, that runneth close by it) is all accounted the Emperours cattle. The number of houses (as I have heard) through the whole citie (being

reckoned by the Emperour a little before it was fired by the Chimes, was 42900. in all. Since the Tartar besieged and fired the town (which was in the yeare 1571.) there lieth waste of it a great breadth of ground, which before was well set and planted with buildings; specially that part on the Southside of *Moskau*, built not long before by *Basilius* the Emperour for his garrison of soldiars, to whom he gave priviledge to drink Mead and Beer at the drie or prohibited tyme, when other *Russes* may drinck nothing but water; and for that cause called this new citie by the name of *Tyabli*, that is, *skinch* or *poore* *ire*. So that now the citie of *Moskau* is not much bigger then the citie of *London*. The next in greatness, and in a manner as large, is the citie *Novograde*: where was committed (as the *Russe* saith) the memorable warre, so much spoke of in Stories, of the *Syrbians* servants, that took arms against their masters, which they report in this sort, *viz.* That the *Biaren* or Gentlemen of *Novograde* and the territorie about, which onely are soldiars,

dicts, after the discipline of those countrys.) had warre with the Tatars. Which being well performed and ended by them, they returned homewards. Where they understood by the way, that their Chaldeys or bondslaves, whom they left at home, had in their absence possessed their towns, lands, houses, wives, and all. At which news being somewhat amazed, and yet distraining the villanie of their servants, they made the more speed home: and so not farre from Novograde met them in warlike manner marching against them. Whereupon advising what was best to be done, they agreed all to set upon them with no other shew of weapon but with their horse-whips (which as their manner is every man rideth withall) to put them in remembrance of their servile condition, thereby to terrifie them, and abate their courage. And so marching on and lashing altogether with their whips in their hands they gave the onset which seemed so terrible in the eyes of their villains, and stroke such a sense into them of the smart of the

whip which they had felt before, that they fled altogether like sheep before the drivers. In memorie of this victorie the Novogradians evensince have stamped their coin (which they call a dingle Novogrod, being current through all Russia) with the figure of a horseman shaking a whip aloft in his hand. These two cities exceed the rest in greatness. For strength their chief towns are Vobko, Smolensko, Goraz and Astracan, as lying upon the borders. But for situation Jaruslave farre exceedeth the rest. For besides the commodities that the soil yieldeth of pasture and corn, it lieth upon the famous river Volga, and looketh over it from a high bank very fair and stately to behold, whereof the town taketh the name. For Jaruslave in that tongue signifieth as much as a fair or famous bank. In this town (as may be guessed by the name) dwelt the Russ king Vlademir surnamed Jaruslave, that married the daughter of Harald king of England, by mediation of Sueno the Dane, as is noted in the Danish storie about the year 1067.

The other towns have nothing that is greatly memorable, save many ruines within their walls. Which sheweth the decrease of the Russie people under this government. The streets of their cities and towns instead of paving are planked with firre-trees, plained and laid even close the one to the other. Their houses are of wood without any lime or stone, built very close and warm with firre-trees plained and piled one upon another. They are fastened together with dents or notches at every corner, and so clasped fast together. Betwixt the trees or timber they thrust in mosse (whereof they gather plentie in their woods) to keep out the aire. Every house hath a pair of stairs that lead up into the chambers out of the yard or street after the Scottish manner. This building seemeth farre better for their countrey, then that of stone and brick; as being colder and more dampish then their wooden houses, specially of firre, that is a drie and warm wood, whereof the providence of God hath given them such store, as that you may build a fair

house for twentie or thirtie rubbels or little more, where wood is most scant. The greatest inconvenience of their wooden building is the aptnesse for firing, which happeneth very oft and in very fearfull sort, by reason of the drynesse and fatnesse of the fire, that being once fired, burneth like a torch, and is hardly quenched till all be burnt up.

*Of the house or stock of the  
Russie Emperours.*

CHAP. V.

THE surname of the imperiall house of *Russia*, is called *Beala*. It took the originall (as is supposed) from the Kings of *Hungarie*. Which may seem the more probable for that the *Hungarian* Kings many years ago have borne that name: as appeareth by *Bonfring* and other Stories written of that countrey. For about the year 1059. mention is made of one *Beala* that succeeded his brother *Andreas*, who reduced the *Hungarians* to the Christian faith from whence they were fallen by Atheisme and *Turkish*

ish persuasion before. The second of that name was called *Break the blind*, after whom succeeded divers of the same name.

That their ancestry came not of the *Russe* nation, Ivan Vasilievich farther to this Emperour would many times boast, disdaining (as should seem) to have his progenie derived from the *Russe* blood. As namely to an English man, his goldsmith, that had received bullion of him to make certain plate, whom the Emperour commanded to look well to his weight, *For my Russes* (said he) *are thieves all*. Whereat the workman looking upon the Emperour, began to smile. The Emperour, being of quick conceit, charged him to tell him what he smiled at. If your Majestie will pardon me (quoth the goldsmith) I will tell you. Your highness laid that the Russes were all thieves, and forgot in the mean while that your self was a *Russe*. I thought so (quoth the Emperour) but thou art deceived. For I am no *Russe*, my ancestors were *Frances*; but so they account of the *Hungarians* to be part

part of the Germanie nation though indeed they come of the *Hunnes*, that invaded those countreys and rested in those parts of *Pannonia*, now called *Hungary*.

How they aspired to the Dukedom of *Volodemer* (which was their first degree, and ingrafting into *Russia*) and whether it were by conquest, or by marriage, or by what other means, I could not learn any certaintie among them. That from these beginnings of a small Dukedom, that bare notwithstanding an absolute government with it, as at that time did also the other Shires or Provinces of *Russia*) this house of *Beala* spread it self forth, and aspired by degrees to the monarchie of the whole countrey, is a thing well known, and of very late memorie. The chief of that house that advanced the stock, and enlarged their dominions, were the three last that reigned before this Emperour, to wit, *Juan*, *Basilus*, and *Juan* farther to the other that reigneth at this time. Whereof the first that took unto him the name and title of Emperour, was *Basilus* father to *Juan*, and

and grandfather to this man. For before that time they were contented to be called great dukes of Mosko. What hath been done by either of these three, and how much they have added to their first estate by conquest or otherwist, may be seen in the chapter of their colonies or purchases perforce. For the continuance of the race, this house of *Braila* at this present is in like case, as are many of the greatest houses of Christendome, viz. the whole stock and race concluded in one, two, or some few of the bloud. For besides the Emperour that now is, who hath no child (neither is like evet to have for ought that may be conjectured by the constitution of his body, and the barennesse of his wife after so many years marriage) there is but one more viz. a child of six or seven years old, in whom resteth all the hope of the succession, and the posteritie of that house. As for the other brother that was eldest of the three, and of the best towardnesse, he died of a blow given him by his father upon the head in his furie with his walking staff; or (as some say) of a

chrust.

thrust with the prong of it driven deep into his head. That he meant him no such mortall harm when he gave him the blow may appear by his mourning and passion after his sons death, which never left him till it brought him to the grave. Wherein may be marked the justice of God, that punished his delight in shedding of bloud with this murder of his sonne by his own hand, and so ended his dayes and tyrannie, together with the murdering of himself by extreme grief, for this his unhappy and unnatuarall faſt.

The Empcours younger brother of six or seven years old (as was laid before) is kept in a remote place from the Maſte, under the tuition of his mother & her kindred of the house of the Negains: yet not ſafe (as I have heard) from attempts of making away by praetice of ſome that aspi're to the ſucceſſion, if this Empcours die without any iſſue. The queſt that taſted before him of certaine death (as I have heard) died preſently. That he is naturall ſonre to ſaint Heflīn which the Turc̄ people wante, is by the

the Fathers qualitie that beginneth to appear already in his tender years. He is delighted ( they say ) to see sheep and other cattel killed, and to look on their throats while they are bleeding ( which commonly children are afraid to behold ) and to beat geese and hens with a staff till he see them lie dead. Besides these of the male kind, there is a widow that hath right in the succession, sister to the old Emperour, and aunt to this man, sometime wife to *Magnus* Duke of *Holst*, brother to the king of Denmark, by whom she had one daughter. This woman since the death of her husband hath been allured again into *Russia*, by some that love the succession better then herself, which appeareth by the sequelte. For herself with her daughter so soon as they were returned into *Russia* were thrust into a Nunnerie, where her daughter died this last year while I was in the country, of no naturall disease as was supposed. The mother remaineth still in the Nunnerie, where ( as I have heard ) she bewaileth herself, and curseth the time when she returned

turned into *Russia*, entised with the hope of marriage, and other fair promises in the Emperours name: Thus it standeth with the imperiall stock of *Russia* of the house of *Beala*, which is like to determine in those that now are, and to make a conversion of the *Russe* estate. If it be into a government of some better temper & milder constitution, it will be happy for the poore people that are now oppressed with intolerable servitude.

*Of the manner of crowning  
or inauguration of the  
Russe Emperours.*

**C H A P. VI.**

**T**He solemnities used at the *Russe* Emperours coronation are on this manner. In the great Church of *Precbesie* ( or our Lady ) within the Emperours castle is erected a stage, whereon standeth a scrine that beareth upon it the Imperiall cap and robe of very rich stuff. When the day of the Inauguration is come, there resort thither, first the Patriarch with

the

the Metropolitanes, Archbishops, Bishops, Abbots, and Priors, all richly clad in their Pontificalibus: Then enter the Deacons with the quire of Singers. Who so soon as the Emperour setteth foot into the Church, begin to sing. *Many years may live noble Theodore Juanwich; &c.* whereunto the Patriarch and Metropolite with the rest of the Clergie answer with a certain Hymn, in form of a prayer, singing it all together with a great noise. The hymn being ended, the Patriarch with the Emperour mount up the stage, where standeth a seat ready for the Emperour. Whereupon the Patriarch willetteth him to sit down, and then placing himself by him upon another seat provided for that purpose, boweth down his head towards the ground, and saith this prayer, *Oh Lord God, King of Kings, Lord of Lords, which by thy prophet Samuel didst choose thy servant David, and anoint him for King over thy people Israel, hear now our prayers, and look from thy sanctuarie upon this thy servant Theodore, whom thou hast chosen and exalted for King over.*

even these by holy nations, anoint him  
with the oil of gladness, protect him  
by thy power, put upon his head a  
crown of gold and precious stones, give  
him length of days, place him in the  
seat of Justice, strengthen his arm,  
make subjects unto him all the barba-  
rous nations. Let thy fear be in his  
whole heart, turn him from an evil  
faith, and from all sin, and show  
him the salvation of thy holy and uni-  
versall Church, that he may judge thy  
people with justice, and protect the  
children of the poor, and finally at-  
tain everlasting life. This prayer he  
speaketh with a low voice, and then  
pronounceth aloud, *All praise and  
power to God the Father, the Sonne,  
and the holy Ghost.* The prayer be-  
ing ended, he commandeth certain  
Abbots to reach the imperiall robe  
and cap: which is done very decent-  
ly, and with great solemnitie, the  
Patriarch withall pronouncing a-  
loud, *Peace be unto all.* And so he  
beginneth another prayer to this ef-  
fect, *Bow your selves together with  
us, and pray to him that reigneth over  
all Preserue him ( O Lord ) under thy  
boly*

holy protection, keep him that he may  
do good and holy things, let justice  
shine forth in his dayes, that we may  
inequity withoud strife and malice.  
This is pronounced somewhat soodly  
by the Patriarch, whereuo: he addeth  
against aloud, Thou art the King of the  
whole world, and the Saviour of our  
souls, to thee the Father, Sonne and  
holy Ghost, be all praise for ever, and  
ever. Amen. Then putting on the  
robe and cap, he blesseth the Emper-  
our with the signe of the croffe, say-  
ing withall, In the name of the Pa-  
triar, the Deacon, and the holy Ghost.  
The like is done by the Metropoli-  
ties, Archishops, and Bishops: who  
all in their order come to the chair,  
and one after another blesse the Em-  
perour with their two forefingers.  
Then is said by the Patriarch an-  
other prayer, that beginneth, O most  
holy virgin mother of God, &c. After  
which a Deacon pronounceth with  
an high loud voice, Many years to  
noble Theodore, good, honourable, be-  
loved of God, great Duke of Volode-  
mer, of Mosko, Emperour and Monarch  
of all Russie, &c. Whereto the other  
Priests

Priests & Deacons that stand somewhat farre off by the altar or table answer singing, *Many years, many years, to the noble Theodore.* The same note is taken up by the Priests and Deacons, that are placed at the right and left side of the Church, and then all together they chaunt and thunder out, singing, *Many years to the noble Theodore, good, honourable, beloved of God, great Duke of Voldamer, Mosko, Emperour of all Russia, &c.* These solemnities being ended, first cometh the Patriarch with the Metropolites, Archbishops, and bishops; then the Nobilitie, and the whole companie in their order, to do homage to the Emperour, bending down their heads and knocking them at his feet to the very ground.

*The style wherewith he is invested at his Coronation runneth after this manner.*

**T**heodore Juanowich, by the grace of God great Lord and Emperour

Emperour of all Russia, great Duke of Volo-  
demer, Mosko, and Novigrad, King  
of Cazm, King of Astracan, Lord of  
Plesko, and great Duke of Smolensko;  
of Tweria, Ioughoria, Permia, Vad-  
sha, Bulghoria, and others, Lord and  
great Duke of Novograd of the Low-  
country, of Chernigo, Rezan, Polots-  
koy, Rostove, Yaruflavcley, Bealozera,  
Liefland, Oudoria, Obdoria, and Con-  
densa, Commander of all Siberia, and  
of the North parts, and Lord of many  
other Countreys, &c.

This style containeth in it all the  
Emperours Provinces, and setteth  
forth his greatness. And therefore  
they have a great delight and pride in  
it, forcing not onely their own people  
but also strangers ( that have any  
matter to deliver to the Emperour by  
speech or writing ) to repeat the  
whole form from the beginning to  
the end. Which breedeth much ca-  
vill, and sometimes quarell betwixt  
them and the Tartar, and Poland  
Ambassadours: who refuse to call  
him Czar, that is Emperour, and to  
repeat the other parts of his long  
style. My self, when I had audience

of

of the Emperour, thought good to salute him onely with thus much, viz. *Emperour of all Russia, great Duke of Volodemer, Mosko and Novograd, King of Citzen, King of Abramcan.* The rest I omitted of purpose, because I knew they gloried to have their Style appear to be of a larger volume then the Queens of England. But this was taken in so ill part, that the *Chancellour* ( who then attended the Emperour, with the rest of the Nobilitie ) with a loud chafing voice called still upon me to say out the rest. Whereto I answered, that the Emperours style was very long, and could not so well be remembred by strangers; that I had repeated so much of it, as might shew that I gave honour to the rest, &c. But all would not serve till I commannded my Interpreter to say it all out.

The State or forms of their  
Government.

CHAP. VII.

The manner of their government is much after the Turkish fashion, which they seem to imitate as near as the country and reach of their capacities in politick affaires will give them leave to do.

The State and form of their government is plain tyrannicall, as applying all to the behoof of the Prince, and that after a most open and barbarous manner, as may appear by the *Sophismata* or secrets of their government afterwards set down; aswell for the keeping of the Nobilitie and Commons in an under-proposition, and farre uneven balanc in their severall degrees, as also in their impositions and exactness, whencin they exceed all just measure, without any regard of Nobilitie no People further then to give the Nobilitie a kind of unjust and unmerciful liberie to domine and rule vpon the Commons and other sort

sort of people in all parts of the realm wheresoever they come, specially in the place where their lands lie, or where they are appointed by the Emperour to govern under him; also to the Commons some small contentment, in that they passe over their lands by descent of inheritance to whether sonne they will, which commonly they do after our *Give and King*, and dispose of their goods by gift or testament without any contrulement. Wherein notwithstanding both Nobilitie and Commons are but stores for the Prince, all running in the end into the Emperours coffers: as may appear by the practice of enriching his treasurie, and the manner of exactions set down in the title of his customes and revenues.

Concerning the principall points and matters of State wherein the Sovereignie consisteth, (as the making and unmaking publick of Laws, the making of Magistrates, power to make warre or league with any foraine State, to execute or to pardon life, with the right of appeal in all matters, both civil and criminall) they do so wholly

and absolutely pertain to the Emperour, and his Council under him, as that he may be said to be both the Sovereigne commander and the executioner of all these. For as touching any Law or publick order of the Realm, it is ever determined of before any publick assembly or Parliament be summoned. Where besides his Council, he hath none other to consult with him of such matters as are concluded beforehand, but onely a few Bishops, Abbots, and Friers: to no other end then to make advantage of the peoples superstitions even against themselves, which think all to be holy and just that passeth with consent of their Bishops and clergie men whatsoever it be. For which purpose the Emperours are content to make much of the corrupt state of the Church, as now it is among them, and to nourish the same by extraordinary favours, and immunitiess to the Bishops Seats, Abbeys and Friaries: as knowing superstition and false religion best to agree with a tyrannicall state, and to be a speciall means to uphold and maintain the same.

50, Their state and form

Secondly, as touching the publick Offices & Magistracies of the Realm, there is none hereditarie, neither any so great nor so little in that country but the bestowing of it is done immediately by the Emperour himself. In so much that the very Diacks or Clerks in every head town are for the most part affigned by himself. Notwithstanding, the Emperour that now is (the better to entend his devotions) referreth all such matters pertaining to the State wholly to the ordering of his wifes brother, the *L. Borris Federowich Gudanoe.*

Thirdly, the like is to be said of the jurisdiction concerning matters judicall, specially such as concern life and death. Wherein there is none that hath any authoritie or publick jurisdiction that goeth by descent, or is held by charter, but all at the appointment and pleasure of the Emperour, and the same practised by the Judges with such aw and restraint, as that they dare not determine upon any speciall matter, but must referre the same wholly up to the *Re-sake*, to the Emperours Councell. To shew

shew his Sovereigntie over the Lives of his subjects, the late Emperour Ivan Vasilowich in his walks or progresses, if he had disliked the face or person of any man whom he met by the way, or that looked upon him, would command his head to be struck off, which was presently done, and the head cast before him.

Fourthly, for the sovereigne appeal & giving of pardons in criminal matters to such as are convicted, it is wholly at the pleasure and grace of the Emperour. Wherein also the Empresse that now is, being a woman of great clemencie, and withall delighting to deale in publick affairs of the Realm (the rather to suppie the defect of her husband) doth behave herself after an absolute manner, giving out pardon (specially on her birth-day and other solemn times) in her own name, by open proclamation, without any mention at all of the Emperour. Some there have been of late of the ancient Nobilitie that have held divers provinces by right of inheritance with an absolute authority and jurisdiction over them,

## 52 *The manner of holding*

to order and determine all matters  
within their own precinct without  
all appeal, or controlment of the Em-  
perour. But this was all annulled  
and wrung clean from them by Ivan  
Vasiliwitsch father to this Emperour.

## *The manner of holding their Parliaments.*

### CHAP. VIII.

**T**Heir highest Court of public  
consukation for matter of State  
is called the *Zabore*, that is, the  
*Prublick Assembly*. The states and  
grees of persons that are present  
in their Parliaments, are these in order  
1. The Emperour himself. 2. Some  
of his Nobilitie, about the number of  
twentie, being all of his Council  
3. Certain of the Clergie men, about  
the same number. As for Bur-  
ghers or other to represent the  
munitie, they have no place there  
the people being of no better accom-  
with them then as servants or bond-  
slaves, that are to obey, not to make  
laws, nor to know any thing  
publick

publick matters before they are concluded.

The Court of Parliament (called Zabre) is held in this manner. The Emperour causeth to be summoned such of his Nobilitie as himself thinketh meet, being (as was said) all of his Council, together with the Patriarch, who calleth his Clergie, to wit, the two Metropolites, the two Archbishops, with such Bishops, Abbots, and Friars as are of best account and reputation among them. When they are all assembled at the Emperours court, the day is intimated when the session shall begin: Which commonly is upon some Friday, for the religion of that day.

When the day is come, the Clergie men assemble before at the time and place appointed, which is called the Snallie. And when the Emperour cometh attended by his Nobilitie, they arise all, and meet him in an outer room, following their Patriarch, who blesseth the Emperour with his two forefingers, laying them on his forehead and the sides of his face, and then kisseth him on the right side of

his breast. So they passe on into their Parliament house, where they sit in this order. The Emperour is enthronized on the one side of the chamber. In the next place not farre from him at a small square table ( that giveth room to twelve persons or thereabouts ) sitteth the Patriarch with the Metropolites and Bishops, and certain of the principall Nobilitie of the Emperours Councel, together with two Diacks or Secretaries ( called *Dumnoy dyakey* ) that enact that which passeth. The rest place themselves on benches round about the room, every man in his rank after his degree. Then is there propounded by one of the Secretaries ( who representeth the speaker ) the canie of their assembly, and the principall matters that they are to consider of. For to propound bills what eyry man thinketh good for the publick benefit ( as the manner is in England ) the Russie Parliament alloweth no such custome nor libertie to subjects.

The points being opened, the Patriarch with his Clergie men have

the

the prerogative to be first asked their vote or opinion, what they think of the points propounded by the Secretarie. Whereto they answer in order, according to their degrees, but all in one form without any discourse, as having learned their lesson before, that serveth their turns at all Parliaments alike, whatsoever is propounded. Commonly it is to this effect. *That the Emperour and his Councell are of great wisdome and experience touching the policies and publick affaires of the Realm, and farre better able to judge what is profitable for the commonwealth then they are, which attend upon the service of God only, and matters of religion. And therefore it may please them to proceed. That instead of their advise they will aid them with their prayers as their duties and vocations do require,* &c. To this or like effect having made their answers every man in his course, up standeth some Abbot or Friar more bold then the rest ( yet appointed beforehand as a matter of form ) and desirereth the Emperour it would please his Majestie to com-

mand to be delivered unto them what his Majesties own judgement and determinate pleasure is as touching those matters propounded by his Dyaks.

Whereunto is replied by the said Secretarie in the Emperours name, That his Highnesse with those of his nob'le Counsell, upon good and sound advise, have found the matters proposed to be very good and necessarie for the commonwealth of his Realme. Notwithstanding, forasmuch as they are religious men, and know what is right, his Majestie required their godly opinions, yet and their consents too, for the approving or correcting of the said propositions. And therefore desirous again to speak their minds freely. And if they shall like to give their consents, that then the matter may passe to a full conclusion.

Hereunto when the Clergie men have given their consents ( which they use to do without any great pausing ) they take their leaves with blessing of the Emperour : who bringeth the Patriarch on his way so farre as the next room, and so returneth to his seat, till all be made ready.

made for his return homeward. The Bills that thus are passed by the Estates of Parliament, the Dukes or Secretaries draw into a form of proclamation, which they send abroad into every Province, and head town of the Realm, to be published there by the Dukes and Dames or Secretaries of those places. The session of Parliament being fully ended, the Empereur inviteth the Clergie men to a solemn dinner. And so they depart every man to his house.

*Of the Nobilitie, and by what means it is kept in an under proportion agreeable to that State.*

### CHAP. II.

The degrees of persons called of Russia before the severall State of Empereur himself, are these in their order: 1. The Nobilitie, which is of four sortes: Wherof the chief for birth, authority, and revenue, are called the Viceroy Nobility,

that is, the exempt or privileged Dukes. These held sometime a severall jurisdiction, and absolute authority within their precincts, much like unto the States or Nobles of *Germany*. But afterwards (reserving their rights upon composition) they yielded themselves to the house of *Bela* when it began to wax mightie, and to enlarge it self by overmatching their neighbours. Onely they were bound to serve the Emperour in his warres with a certain number of horse. But the late Emperour *Fran Vaslowich*, father to this prince, being a man of high spirit, and subtil in his kind, meaning to reduce his government into a more strict form, began by degrees to clip off their greatness, and to bring it down to a lesser proportion, till in the end he made them not onely his vassals, but his *Kelopbez*, that is, his very villains or bondslaves. For so they term and write themselves in any publick instrument or private petition which they make to the Emperour. So that now, they hold their authorities, lands, lives and all at the Emperours pleasure, as the rest do. The

The means and practise whereby he wrought this to effect against those and other of the Nobility, so well as I could note out of the report of his doings, were these, and such like: First, he cast private emulations among them about prerogative of their titles and dignities. Wherein he used to set on the inferiours to preferre or equall themselves to those that were accounted to be of the nobler houses. Where he made his advantage of their malice and contentions the one against the other, by deceiving devised matter, and accusations of secret practise and conspiracies to be intended against his person and state. And so having singled out the greatest of them, and cut them off with the good liking of the rest, he fell at last to open practise, by forcing of the other to yield their rights unto him.

2. He divided his subjects into two parts or factions by a generall schisme. The one part he called the *oppressi* or *Select men*. These were such of the Nobilitie and Gentry as he took to his own part, to protect and

and maintain them as his faithfull subjects. The other he called Zempskey, or the Commons. The Zempskey contained the base and vulgar sort, with such Noblemen and Gentlemen as he meant to cut off, as suspected to mislike his government, and to have a meaning to practise against him. Wherein he provided that the Oppressi for number and qualitie of valour, money, armour, &c. farre exceeded the other of the Zempskey side, whom he put / as it were / from under his protection, so that if any of them were spoiled or killed by those of the Oppressi ( which he accounted of his own part / there was no amends to be sought for by way of publick justice, or by complaint to the Emperour.

The whole number of both parts was orderly registered and kepe in a book, so that every man knew who was a Zempskey man, and who of the Oppressi. And this libertie of the one part to spoil and kill the other without any help of Magistrate or law / that continued seven years / enriched that side, and the Emperour.

roots treasure, and wrought that  
withall which he intended by this  
practise, *viz* to take out of the way  
such of the Nobilitie as himself mis-  
liked, whereof were slain within one  
week to the number of three hundred  
within the citie of *Mosko*. This ty-  
rannicall practise of making a gene-  
rall Schisme and publick division  
among the subjects of his whole  
Realm proceeded (as should seem)  
from an extreme doubt, and despe-  
rate fear, which he had conceived of  
most of his Nobilitie, and Gentle-  
men of his Realm, in his warres with  
the *Polonian* and *Chrim Taytar*, what  
time he grew into a vehement suspi-  
cion (conceived of the ill successse of  
his affaires) that they practised trea-  
son with the *Polonians* and *Chrim*.  
Whereupon he executed some, and  
devised this way to be rid of the  
rest.

And this wicked policy and ty-  
rannous practise (thought now it be  
creased) hath so troubled that coun-  
try, and filled it so full of grudge  
and mortall hatred evien since, that it  
will not be quenched (as it seemeth  
now).

now) till it burn again into a civil flame.

3 Having thus pulled them and seased all their inheritance, lands, privileges, &c. save some very small part which he left to their name; he gave them other lands of the tenure of *Pomesinoy* (as they call it) that are held at the Emperours pleasure, lying farre off in another countrey, and so removed them into other of his Provinces, where they might have neither favour nor authoritie, nor being native nor well known there. So that now these of the chief Nobilitie (called *Vadney Knizey*) are equalled with the rest: save that in the opinion and favour of the people they are of more account, and keep still the prerogative of their place in all their publick meetings.

Their practise to keep downe these houses from rising again and recovering their dignities are these, and such like: First, many of their heirs are kept unmarried perforce, that the stock may die with them. Some are sent into *Siberia*, *Cazan* and *Astrakhan*, under pretence of service, and where

there either made away, or else fast clapped up. Some are put into Abbeys, and shear themselves Friers by pretence of a vow to be made voluntary and of their own accord, but indeed forced unto it by fear upon some pretended crime objected against them. Where they are so guarded by some of speciall trust, and the Covent it self (upon whose head it standeth that they make no escape) as that they have no hope but to end their lives there. Of this kind there are many of very great Nobilitie. These and such like wayes, begun by the Emperotir *Juan Vasilowich*, are still practised by the *Godonoes*, who being advanced by the marriage of the Empresse their kinswoman rule both the Emperour and his Realm (specially *Borris Federowich Godone*, brother to the Empresse) and endeavour by all means to cut off or keep down all of the best and ancientest Nobilitie. Whereof divers already they have taken away, whom they thought likeliest to make head against them, and to hinder their purpose, as *Knez Andreas Guraken Bul*.

Bulgatove, a man of great birth & authority in the Countrey. The like they have done with Peter Gollaumi (whom they put into a dungeon where he ended his life) with Knez Vasilievitch Golubben, with Andrian Iwanowich Sunskoy, accounted among them for a man of a great wisdome. So this laist yeare was killed in a Monastetic (whither they had thrust him) on Knez Iwan Peterowich Sunskoy, a man of great valour and service in that Countrey, who about five or six years since bare out the siege of the Citie Kazkoy made by Stepan Basone King of Polonia, with a 100000. men, and repulsed him very valiantly, with great honour to himself and his countrey, and disgrace to the Polonians. Also Michael Romanowitch, unkle to the Empeson by the mothers side, was supposed to have died of poyon, or some like practise.

The names of these familys of greatest Nobilitie are these in their order. The first is of Rjengy's children, which resteth at this time in one daughter a widow, and without chil-  
dren.

ben (mentioned before) sometime  
wife to Harstok Magnus brother to  
the king of Denmark, now closed  
within a nunnarie. The 2. Knez  
Metzelorkey, thrust into a Friarie,  
and his onely sonne kept from mar-  
riage to decay the house. The 3. Gli-  
zky. But one left of his house, and  
he without children save one daugh-  
ter. The 4. Sukoy, wherof there are  
fourre brethren young men, and un-  
married all. The 5. Hubetsky. Of  
this house are fourre living. The  
6. Butgaloy now called Guleschey  
house, wherof are five living, but  
youths all. The 7. Vorallimsky. Two  
left of that stock. The 8. Sablitsky.  
Two The 9. Telletsky. One. The  
10. Taytov. Three. These are the  
names of the chief families called U-  
delacy Knezzy, that in effect have lost  
all now, save the very name it self,  
and favour of the people, which is  
like one day to restore them again, if  
any be left.

The 2. degree of Nobilitie is of  
the Boiars. These are such as the  
Emperour honoureth (besides their  
nobilitie) with the title of counse-  
lors.

lers. The revenue of these two sonnes  
of their Nobles that riseth out of  
their lands assigned them by the Em-  
perour, and held at his pleasure (for  
of their own inheritance there is littill  
left them, as was said before) is above  
a thousand marks a yeare: besides  
pension which they receive of the  
Emperour for their service in his  
warres, to the summe of 700 rubbles  
a yeare, and none above that summe.  
But in this number the lord *Boris  
Federowich Godonoe* is not to be re-  
koned, that is like a *Transcendent*,  
and in no such predicament with the  
rest, being the Emperours brother in  
law, his protectour for direction, for  
command and authoritie Emperour  
of *Russia*. His yearly revenue in land  
and pension, amounteth to the summe  
of 93700. rubbels and more, as ap-  
peareth by the particulars. He hath  
of inheritance which himself hath  
augmented in *Vasma Dorogobose* six  
thousand rubbels a yeare. For his  
office of *Cornick*, or master of the  
Horse, 1200. rubbels or marks, rais-  
ed out of the *Cossacke Sloboday*, or  
the liberties pertaining to that Office,  
which

which are certain Lands and Towns  
out of the land near about the *Mosko*. Besides, all  
the meadow and pasture ground on  
both sides the bank of the river *Mosko*, thirtie verft up the stream, and  
fourtie verft downwards. For his  
pension of the Emperour (besides the  
other for his office) 15000. rubbels.  
Out of the Province or Shire of *Vag-*  
*ko*, there is given him for a peculiar  
exempted out of the *Chetfird* of *Po-*  
*salshoy* 32000. rubbels. besides a rent  
of furres. Out of *Rezan* and *Sever*  
(another peculiar) 30000. rubbels.  
Out of *Oifer* and *Turisck* another ex-  
empt place 8000. rubbels. For rent  
of Bathstoves and Bathing houses  
without the walls of *Mosko* 1500.  
rubbels. Besides his pomeft, or lands  
which he holdeth at the Emperours  
pleasure, which farre exceedeth the  
proportion of land allotted to the  
rest of the Nobilitie.

One other there is of the house of  
*Gliaskoy* that dispendereth in land and  
pension about 40000. rubbels yearly.  
Which he is suffered to enjoy be-  
cause he hath married *Borris* his wifes  
fitter, being himself very simple, and  
almost

almost a naturall. The ordering of him and his lands are committed to *Barris*.

In the third rank are the *Foyers* or such Nobles as are or have been Generals in the Emperours warres. Which deliver the honour of their title to their posterities also who take their place above the other Dukes and Nobles that are not of the two former sorts, *viz.* of the *Wadzey* *Knarey*, and of the *Baiarens*.

Those three degrees of their Nobilitie (*to wit*) the *Wadzey* *Knarey*, the *Baiarens*, and the *Woitwoodey* have the addition of *wich*, put under their surname, as *Barris Federowich*, &c which is a note of honour that the rest may not usurp. And in case it be not added in the naming of them, they may sue the *Beschest* or penaltie of dishonour upon them that otherwise shall term them.

The fourth and lowest degree of Nobilitie with them, is of such as bear the name of *Knarey* or *Dukes*, but some of the younger brothers of those chief houses, through many descents, and have no inheritance of their

their own save the bare name or title of Duke onely. For their order is to deliver their names and titles of their dignities over to all their children alike, whatsoever else they leave them. So that the sonnes of a Voivodey or Generall in the field are called Voivodey, though they never saw the field, and the sonnes of a Knez or Duke are called Knezey, though they have not one groat of inheritance or livelyhood to maintain themselves withall. Of this sort there are so many that the plentie maketh them cheap, so that you shall see Dukes glad to serve a mean man for five or six rubbels or marks a year, and yet they will stand highly upon their Bestchein or reputation of their Honours. And these are their severall degrees of Nobilitie.

The second degree of persons is of their Sina Bojarsky, or the sonnes of Gentlemen, which all are preferred, and hold that name by their service in the Emperours warres, being soldiers by their very stock and birth. To which order are referred their Dyackes or Secretaries, that serve the Emperour

Emperour in every head town, being joyned in Commission with the Dukes of that place.

The last are their Commons, whom they call *Mousicks*. In which number they reckon their Merchants, and their common artificers. The very lowest and basest sort of this kind ( which are held in no degree ) are their countrey people, whom they call *Christianeis*. Of the *Sina boarts-ley* ( which are all souldiers ) we are to see in the description of their forces, and military provisions : Concerning their *Mousicks*, what their condition and behaviour is, in the title or chapter *Of the common people.*

### *Of the government of their Provinces and Shires.*

#### CHAP. X.

**T**HE whole countrey of *Russia* ( as was said before ) is divided into four parts, which they call *Chetfirds*, or *Tetrarchies*. Every *Chetfird* containeth divers shires, and is annexed

ferred to a severall office, wheteof it  
bears the name. The first *Chetfird* or  
Cherarchie beareth the name of Po-  
nissoy *Chetfird*, or the *Jurisdiction of*  
*the office of Ambassages*, and at this  
time is under the chief Secretarie and  
officer of the Ambassages, called *An-*  
*dreas Shalcalove*. The standing fee  
or stipend that he receiveth yearly  
of the Emperour for this service, is  
100. rubbels or marks.

The second is called the *Rosera-  
ney Chetfird*, because it is proper to  
the *Roseraude* or high Constable. At  
this time it pertaineth by virtue of  
office to *Basilie Shalcalove*, brother  
to the *Chancellour*, but it is executed  
by one *Zapon Abramove*. His pension  
is an hundred rubbels yearly.

The third is the *Chetfird of Po-  
nissoy*, as pertaining to that office.  
This keepeth a Register of all lands  
given by the Emperour for service to  
his Noblemen, Gentlemen, and o-  
thers, giveth out and taketh in all  
assurances for them. The officer at  
this time is called *Sleazar Wellusgine*.  
His Stipend is 500. rubbels a year.

The fourth is called *Cassasy  
dmorez*,

dwarets, as being appropriate to the office that hath the jurisdiction of the kingdome of *Cuzan* and *Airacan*, with the other towns lying upon the *Volga*, now ordered by one *Drazine Pentcliffe*, a man of very speciall account among them for his willome and promptnesse in matters of policie. His pension is 150. rubells a year.

From these *Cherfids* or *Tetrauchies* is exempted the Emperours inheritance or *Vocbin* (as they call it) for that it pertained from ancient time to the house of *Beala*, which is the surname of the imperiall blood. This standeth of 36. towns with their bounds or territories, besides divers peculiar jurisdictions, which are likewise deducted out of those *Cherfids*, as the Shire of *Vagha* belonging to the Lord *Borrise Fedorovich Godunov*, and such like.

These are the chief governours or officers of the Provinces, not residing at their charge abroad, but attending the Emperour whithersoever he goeth, and carrying their offices along with them, which for the most

in they hold at Mosko, as the Emperours chief seat.

The parts and practise of these four offices is to receive all complaints and actions whatsoever, that are brought out of their severall *Cherfords* and quarters, and to inform them to the Emperours Counsell. Likewise to send direction again to those that are under them in their said Provinces, for all matters given in charge by the Emperour and his Counsell, to be done or put in execution within their precincts.

For the ordering of every particular Province of these four *Cherfords*, there is appointed one of these Dukes, which were reckoned before in the lowest degree of their Nobilitie, which are resident in the head towns of the said Provinces. Whereof every one hath joyned with him in Commission a Dyack or Secretarie to assist him, or rather to direct him. For in the executing of their commission the Dyack doth all.

The parts of their Commission are these in effect. First to hear and determine in all civill matters with-

in their precinct. To which purpose they have under them certain officers, as *Submoy Stewers* or Coroners, who, besides the triall of self-murders, are to attach feltons: and the *Seruantes* or under-Justices, who themselves also may hear and determine in all matters of the same nature, among the countrey people of their own wards or bayliwicks: but so, that in case either partie dissent, they may appeal, and go further to the Duke and Dyack that reside within the head town. From whom also they may remove the matter to the higher court at *Mosks* of the Emperors Counsell, where it all appeals. They have under them also *Stewers*, that is Aldermen, or Balives of the hundreds.

Secondly, in all criminall matters, as theft, murder, treason, &c. they have authoritie to apprehend, to examine, and to imprison the malefictour, and so having received perfecte evidence & information of the cause, they are to send it ready drawn and orderly digested up to the *Mosk*, or the officer of the *Chefpepe*, wherupon

that Province is annexed, by whom it is referred and propounded to the Imperious Counsell. But to determine in any matter criminall, or to do execution upon the partie offending, is more then their commission will allow them to do.

Thirdly, if there be any publick service to be done within that Province (as the publishing of any Law, or common order, by way of proclamation, collecting of taxes and impositions for the Emperour, mustering of soldiers, and sending them forth at the day and to the place assigned by the Emperour or his Counsell) all these and such like person to their charge.

These Dukes and Dyacks are appointed to their place by the Emperour himself, and are changed ordinarily at every years end, except upon some speciall liking or fuit the same may be prorogued for a year or two more. They are men of themselves of no credit nor favour with the people where they govern, being neither born nor brought up among them, nor yet having inheritance of their

own there or else where. Only of the Emperour they haye for that service an 100. marks a year he that hath most, some fiftie, some but thirtie. Which maketh them more suspected and odious to the people, because being so bare, and coming fresh and hungry upon them lightly every year, they rack and spoil them without all regard of justice or conscience. Which is easily tolerated by the chief officers of the *Chetfords*, to the end they may rob them again, and have a better bootie when they call them to account: which commonly they do at the end of their service, making an advantage of their injustice and oppression over the poor people. There are few of them but they come to the *Padkey* or whip when their time is ended, which themselves for the most part do make account of. And therefore they furnish themselves with all the spoyle they can for the time of their government, that they may have for both turns, aswell for the Emperour, as the Lord of the *Chetford*, as to reserve some good part for themselves.

They that are appointed to govern abroad, are men of this qualite, save that in the foure border towns that are of greatest importance are set men of more speciall valour and trust, two in every town. Whereof one is ever of the Emperours privie Counsell. These foure border towns are *Smolensko*, *Vobsko*, *Novogrod*, and *Cazan*, whereof three lie towards the *Polonian* and *Sweden*, one bordereth farre off upon the *Ubrim Tatar*. These have larger commissi-  
on then the other Dukes of the Pro-  
vinces that I speake of before, and  
may do execution in criminall mat-  
ters. Which is thought behoovefull  
for the Commonwealth, for incident  
occasions that may happen upon the  
borders that are farre off, and may  
not stay for direction, about every  
occurrent and particular matter from  
the Emperour and his Counsell.  
They are changed every year ( except  
as before ) and have for their stipend  
700. rubbelis a year he that hath  
most, some have but 400. Many of  
these places that are of greatest im-  
portance, and almost the whole coun-

trey is managed at this time by the  
Godawes and their clienes.

The citie of *Mosko* ( that is the  
Emperours seat ) is governed altogether  
by the Emperours Counsell. All  
matters these both civil & criminall  
are heard & determined in the severall  
courts, held by some of the said Coun-  
sell, that reside there all the year long.

Only for their ordinary maner  
( as buildings, reparations, keeping  
of their streets decent and clean, col-  
lections, levying of taxes, imposi-  
tions and such like ) are appointed two  
Gentlemen, and two Dyacks or Se-  
cretaries, who hold a court together  
for the ordering of such matters. This  
is called the *Zempskey* house. If any  
townsman suspect his servante of that  
or like maner ; hither he may bring  
him to have him examined upon the  
*Padkey*, or other torture. Beside  
these two Gentlemen and Secretaries  
that order the whole Citie, there are  
Starfis or Aldermen for every severall  
companie. The Alderman hath  
his *Sotskey* or Constable, and the  
Constable hath certain *Decurions* or  
Decurions under him, which have

the" oversight of ten households a-piece, whereby every disorder is sooner spied, and the common service with the quicker dispatch. The whole number of Citizens poore and rich are reduced into companies. The cheif officers ( as the Dyacks and Gentlemen ) are appointed by the Emperour himself, the Starost by the Gentleman and Dyacks, the Sotshay by the Starost or Alderman, and the Deans by the Constables.

This manner of government of their Provinces and towns, if it were as well set for the giving of justice indifferently to all sorts, as it is to prevent innovations, by keeping of the Nobilitie within order, and the Commons in subjection, it might seem in that kind to be no bad nor unpolitick way for the containing of so large a Commonwealth, of that breadth and length as is the longdome of *Russia*. But the oppression and slaverie is so open and so great, that a man would marvell how the Nobilitie and people should suffer themselves to be brought under it, while they had any means to avoid

and repulse it; or being so strengthened as it is at this present, how the Emperours themselves can be content to practise the same with so open injustice and oppression of their Subjects, being themselves of a Christian profession.

By this it appeareth how hard a matter it were to alter the state of the Russie government, as now it standeth. First, because they have none of the Nobilitie able to make head. As for the Lords of the fourre *Chetfords* or *Tetrarchies*, they are men of no Nobilitie, but Dyacks advanced by the Emperour, depending on his favour, and attending onely about his own person. And for the Dukes that are appointed to govern under them, they are but men of a titular dignitie (as was said before) of no power, authoritie, nor credit, save that which they have out of the office, for the time they enjoy it. Which doth purchase them no favour, but rather hatred of the people, forasmuch as they see that they are set over them, not so much for any care to do them right and justice, as to keep them under in

unmerciful subjection, and to take the fleece from them, not once in the year ( as the owner from his sheep ) but to poll and clip them all the year long. Besides the authority and rule which they bear is rent and divided into many small pieces, being divers of them in every great Shire, limited besides with a very short time, which giveth them no scope to make any strength, nor to contrive such an enterprise, if happily they intended any matter of innovation. As for the common people ( as may better appear in the description of their state and qualitie afterwards set down ) besides their want of armour and practise of warre ( which they are kept from of purpose ) they are robbed continually both of their hearts and money ( besides other means ) sometime by pretence of some service to be done for the common defence, sometimes without any shew at all of any necessarie of Commonwealth or Prince. So that there is no means either for Nobilitie or people to attempt any innovation, so long as the militarie forces of the Emperour

D 5 ( which

## By The Emperours Counsell.

( which are the number of 8000 at the least in continual pay ) hold themselves fast and sure unto him, and to the present state. Which needs they must do, being of the qualite of Souldiers, and enjoying withall that free libertie of wronging and spoiling of the commons at their pleasure, which is permitted them of purpose to make them have a liking of the present state. As for the agreement of the souldiers and commons, it is a thing not to be feared, being of so opposite and contrarie practice much one to the other. This desperate stan of things at home maketh the people for the most part to wish for some foreie invasion, which they suppose to be the onely means to rid them of the heavy yoke of this tyrannous government.

## Of the Emperours Counsell.

### CHAP. XI.

The Emperours of Russia give the name of Counsellors to divers of their chief Nobilitie, rather for honour

bolds sake, then for any use they  
will of them about their matters of  
State. These are called **Bonacons**, with-  
out any addition, and may be called  
Counsellours at large. For they are  
seldom or never called to any pub-  
lick consultation. They which are of  
the speciall and privie Counsell in-  
deed ( whom he useth dayly and or-  
dinarily for all publick matters per-  
taining to the State ) have the addi-  
tion of **Dumay**, and are named  
**Dumay bonars**, or **Lords of the**  
**Counsell** their office or sitting **Boar-**  
**den dumay**.

Their names at this present are  
these in their order. 1. Ruyz **Fer-  
der Joannwich Metbissky**. 2. Ruyz  
**Jan Michalowich Glinsky**. 3. Ruyz  
**Vasili Joannwich Siskoy Scoplis**.  
These three are accounted to be of  
greater birth then wisdome, taken in  
( as may seeme ) for that end, ra-  
ther to furnish the place with their  
bonours and presence, then with their  
advice or counsell. 4. Ruyz **Vasili  
Joannwich Siskoy**, thought to be  
more wised then the other of his name.  
5. Ruyz **Ferder Michalowich**. 6. Ruyz  
**Michal**.

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1. Miheta Romanowich Trombetsky.  
2. Knez Timophey Romanowich Trou-  
bessky. 3. Knez Andriew Gregorowich  
Chraquine. 4. Knez Demetrie Juanowich  
Forestine. 5. Knez Feoder Juanowich  
Forestine. 6. Bodan Juanowich Sabo-  
rove. 7. Knez Juan Vasilowich. 8.  
Knez Feoder Demetriowich Slobinov.  
9. Knez Feoder Michailowich Troye-  
niow. 10. Juan Bucertyney. 11. Demetrie  
Juanowich Godonoe. 12. Borris Fede-  
rowich Godonoe, brother to the Em-  
preste. 13. Stephan Vasilowich Godonoe.  
14. Gregorie Vasilowich Godonoe. 15.  
Juan Vasilowich Godonoe. 16. Feoder  
Sheremitove. 17. Andrew Petrowich  
Cleshenina. 18. Ignatie Petrowich Ta-  
tislove. 19. Romain Michailowich Peuz.  
20. Demensboy Juanowich Cheremissa.  
21. Romain Vasilowich Alferiove. 22.  
Andrew Shalclove. 23. Vasily Shalca-  
love. 24. Eleazar wellusgin. 25. Dyer-  
been Penitlove. 26. Zajan Abramow.

The foure last of these are called  
Dumnoy Dyakey or Lord Secretaries.  
These are all of the Emperours privy  
counsell, though but few of them are  
called to any consultation: for that all  
matters are advised & determined up-  
on by Borris Fedorowich Godonoe, bro-

sent to the Empress, with some five or six more whom it pleaseth him to call. If they come, they are rather to hear then to give counsel, & do so demean themselves. The matters occurrent which are of state done within the Realm are informed them at their meetings by the Lords of the fourt Chetfords, or Tetrarchies, whereof mention is made in the chapter concerning the Government of their Provinces, who bring in all such letters as they receive from the Dukes, Dyacks, Captains, & other officers of the Cities, & Castles, pertaining to their severall quarters of Chetfurd, with other advertisements, and inform the Counsell of them.

The like is done by the chief officer of every severall office of Record: who may come into the Counsell chamber, and inform them, as occasion incident to his office doth require. Besides matters of State, they consider of many private causes, informed by way of supplication in very great numbers. Whereof some they entertain and determine, as the cause or means can procure favour. Some they send to the offices whereto they

pertain

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permain by common course of Law. Their ordinary dayes for their suting, are mondayes, wednesdayes, and fridays. Their time of meeting is commonly seven a clock in the morning. If there be any extraregular occasion that requirede confusacion on some other day, they have warning by the Clerk of the comissioun, called *Dwarsay Bawber*, who receyved an order from the *Roseraid* or *High Constable* of the realm to call them together at the time appointed.

## Of the Emperours customes and other revenues.

### CHAP. XII.

For the receiving of customes and other rents belonging to the Crown, there are appointed divers under-officers, which deliver over the same into the head-treasurie. The first is the office of *Dwarsay* or *Steward* of the household. The second is the office of the *Chefaine*, which I comprehend under one, though it be divided into some severall.

all parts, as was said before. The third is called *Bulisho prebode*, on the one income.

As touching the first, which is the office of the Steward, it receiveth all the rents of the Emperours inheritance, or Crown land, which they call *Voebin*. The *Voebin* or Crown land containeth in it 36. towns with their territories or hundreds belonging unto them. Whereof the chief that yield the greatest rents are these, *Amandriscs*, *Gorelska*, *Otser*, *Skobolcy*, *Danielska*, *Moisahkoj*, *Chara*, *Savinsk*, *Stravatouze*, *Branstive*, &c. The inhabitants or tenants of these and the other towns pay somer rent-money, some other rent-duties (called *Obrokey*) as certain chetfords, or measures of grain, wheat, rice, barley, mil, &c. or of other victuall, as *Chin*, *Sheep*, *Swannet*, *Geese*, *Hares*, *Mandos*, *wild Fowl*, *Fish*, *Hay*, *Wood*, *Hair*, &c. Some are bound to sow for the Emperours provision certain acres of ground, and to make the crop ready for his use, having for it an allowance of certain acres of ground for their own proper use.

This

This provision for the houſhold, ſpecially of grain ſerved in by the Tenants, is a great deal more then is ſpent in his houſe, or in other allowance ſerved out in liverie, or for the Emperours honour, called *Schalovazey*: for which uſe there is beſtowed very much both in grain, and other viuetuall. This ſurplus of provision is fold by the Steward to the beſt hand, and runneth into the Emperours treuirie.

In the time of *Juan Vafilowich*, father to this Emperour (who kept a more Princeley and bountiſull houſe then the Emperour now doth) this overplus of grain, and other incomes into the Stewards office, yielded to his treuirie not paſt 60. thouſand rubbels yearly, but riſeth now by good husbanding of the Steward *Gregory Vafilowich Godonſe*, to a goode ſand rubbels a year. And this by the means of the Emprefſe & her kindred, ſpecially *Boris Federowich Godonſe*, that account it all their own that runs into the Emperours treasure. Much of this ſurplusage that riſeth out of the rent-provision, is employed to the

the paiment of the wages of his hou-  
old officers, which are very many  
serving at home, and purveying  
abroad.

The second office of receit called  
the *Chetfords* (being divided into foure  
several parts, as before was said)  
hath foure head-officers, which be-  
sides the ordering and government of  
the shires contained within their seve-  
ral *Chetfords* have this also as a part  
of their office, to receive the *Tagla*  
or *Podat* belonging to the Emperour,  
that riseth out of the foure *Chetfords*  
or Quarters. The *Tagla* is a yearly  
rent or imposition raised upon every  
wite or measure of grain that grow-  
eth within the land; gathered by  
sworn men, and brought into the of-  
fice. The *wite* containeth sixtie *Chet-  
fords*. Every *Chetford* is three bushels  
English, or little lesse. The *Podat* is  
an ordinary rent of money imposed  
upon every Soak, or Hundred within  
the whole Realm.

This *Tagla* and *Podat* bring in  
yearly to the Offices of the *Chetfords*  
a great summe of money: as may  
appear by the particulars here set  
down.

down. The town and Province of *Vobščo* pay yearly for *Togla* and *Padat* about 18000 rubbels. *Novogrud* 35000. rubbels. *Toršchok* and *Oif* 8000. rubbels. *Rozan* 30000. rubbels. *Morum* 12000. rubbels. *Saligrōe* and *Dlyna* 8000. rubbels. *Vologda* 12000. rubbels. *Cazan* 18000. rubbels. *Viliing* 30000. rubbels. *Aſtore* 50000. The citie of *Mosk* 40000. rubbels. *Sibierskoy* 20000. rubbels. *Cafirane* 12000. rubbels. The totall amounteth to 400000. rubbels or marks a year, which is brought in yearly the first day of September, that is reckoned by them the first day of the year.

The third that is called the *Bulſhu Prechob* or great Income receiveth all the customes that are gathered out of all the principall towns and cities within the whole Realm, besides the fees and other duties which rise out of divers smaller Offices, which are all brought into this office of *Bulſhu Prechob*. The towns of most trade, that do yield greatest customes, are these here set down, *Mosk*, *Smolensko*, *Vobščo*, *Novogrud-Kelisa*, *Smorarowſe*,

—*Moskva*, *Tarflack*, *Oifer*, *Tarskva*,  
*Smolensk*, *Nesma Novograd*, *Czernj*,  
*Mologda*. This custome out of the  
 great towns is therefore most certain  
 and easie to be reckoned, because it  
 is set and rated precisely what they  
 shall pay for the custome of the year,  
 which needs must be paid into the  
 kyd office, though they receive not so  
 much. If it fall out to be more, it  
 uneth all into the Emperours ad-  
 ministracion.

The custome at *Moskva* for every  
 year is 12000. rubbels. The custome  
 of *Smolensk*, 8002. *Volsk* 12000.  
 rubbels. *Novograd velik* 6000. rub-  
 bels. *Stratensk* by salt and other  
 commodities 18000. rubbels. *Tar-  
 flack* 800. rubbels. *Oifer* 700. rub-  
 bels. *Tarskva* 1200. rubbels. *Ca-  
 strome* 1800. rubbels. *Nesma Novo-  
 grad* 7000. rubbels. *Czernj* 11000.  
 rubbels. *Mologda* 2000. rubbels. The  
 custome of the rest that are towns of  
 trade is sometimes more, sometimes  
 less, as their traffick and dealings  
 with commodities to and fro falleth  
 out for the year.

This may be said for certain, that  
 the

the three tables of receipts belonging to this office of *Bulsha Prechad*, when they receive least, account for thus much, *viz.* The first table 160000. rubbels. The second table 90000. rubbels. The third 70000. rubbels. So that there cometh into the office of *Bulsha Prechad* at the least reckoning (as appeareth by their books of customes) out of these and other towns, and maketh the summe of 340000. rubbels a year. Besides this custome out of the towns of trade, there is received by this office of *Bulsha Prechad*, the yearly rent of the common Bathstoves, and Cabacks, or Drinkinghouses, which pertain to the Emperour. Which (though it be uncertain for the just summe, yet because it is certain and an ordinary matter, that the *Russe* will bathe himself aswell within as without) yieldeth a large rent to the Emperours treasurie.

There is besides a certain mul<sup>t</sup> or penaltie that groweth to the Emperour out of every judgement or sentence that passeth in any of his cours of Record in all civill matters.

This

This penaltie or mulct is 20. Dingoers or pence upon every rubble or mark, and so ten in the hundred, which is paid by the partie that is convict by law. He hath besides for every name contained in the writs that passe out of these courtes five Alteens. An Alteen is five pence sterlinc or thereabouts. This is made good out of the office, whence the writ is taken forth. Thence it goeth to the office that keepeth the lesser seal, where it payeth as much more to the Emperours use. This riseth commonly to 3000. rubbles a year or thereabouts. Further also out of the office of *Raisbonye*, where all felonies are tried, is received for the Emperour the half part of felons goods, the other half goeth the one part to the informer, the other to the officers.

All this is brought into the office of *Bausba Prechad*, or great income. Besides the overplus or remainder that is saved out of the land-rents, allotted to divers other offices: as namely to the office called *Rastrade*, which hath lands and rents assigned unto it to pay the yearly salaries of the

the souldiers or horsemen that are kept still in pay. Which in time of peace when they rest at home not employed in any service, is commonly cut off, and paid them by halfe, sometimes not the halfe: so that the remainder out of the *Reuenude* office that is laid into the Emperours treasurie cometh for the most part every year to 250000. rabbels.

In like sort (though not so much) is brought in the surplus out of the *Strelletskey* offices which hath proper lands for the paiment of the *Sinelsy* men or gunners, aswell those at *Moskva*, that are of the Emperours guard (22000. in ordinary) as on the borders, and other garrison towns and castles. Likewise out of the office of *Prochust*, *Shiffow* *Wemfley* which hath set allowance of lands to maintain the forein mercenarie souldiers, as *Poles*, *Smelians*, *Dutchers*, *Scots*, &c. So out of the office of *Pufchikoy*, (which hath lands and rents allowed for the provision of munition, guns ordinance, Powder, Shot, Gunpowder, Brimstone, lead and such like) there is left somwhat at the year end,

and that runneth into the treasurie. All these bring into the office of *Bul-  
la Prechad* that which remaineth in  
their hand at the years end. Whence  
it is delivered into the Emperours  
measurie, So that the whole summe  
that groweth to this office of *Bul-  
la Prechad*, or the great income (as ap-  
peareth by the books of the said of-  
fice) amounteth to 800000. rabbels  
a year, or thereabouts.

All these offices, to wit, the office  
of the Steward, the fourre *Chefysds*,  
and the *Bul-  
la Prechad* deliver in  
their receipts to the head treasurie,  
that lieth within the Emperours house  
or castle at the *Mosko*. Where lie all  
his moneys, jewels, crowns, sceptres,  
plate, and such like, the chests, hut-  
ches, and bags being signed by the  
Emperours themselves with their own  
seal. Though at this time the L. *Boris  
Federowich Godonec* his seal and over-  
light supplieth for the Emperour, as  
in all other things. The under-officer  
at this time is one *Stepben Vasil-  
ovich Godonec*, Cousin germane to  
the laid *Boris*, who hath two Clerks  
allowed to serve under him in the  
office.

Tbe

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The summe that groweth to the Emperours treasurie in money onely, for every year.

1. Out of the Stewards office above the expence of his house 230000 rubbels.

2. Out of the fourt Chetfords for soak and head-money 400000. rubbels.

3. Out of the Bulsha Prebod Office, or great income, for custome and other rents. 80000. rubbels.

Summe 143000. rubbles clear, besides all charges for his house, and ordinary salaries of his souldiers otherwise discharged.

But besides this revenue that is paid all in money to the Emperours treasurie he receiveth yearly in furres and other duties to a great value out of Siberia, Pechora, Permia, and other places, which are sold or barred away for other forein commodities to the Turkish, Persian, Armenian, Georgian and Bongbarian Merchants that trade within his countreys, besides others of Christendome. What it maketh in the whole (though the value

which cannot be set down precisely, being a thing casual as the commodity may be got; it may be guessed by that which was gathered the last year out of *Siberia* for the Emperours custome, viz. 466. timber of Sables, five timber of Martrons, 180. black Foxes; besides other commodities.

To these may be added their seizures, and confiscations upon such as are in displeasure, which riseth to a great summe; besides other their extraordinary impositions, and exactions done upon their officers, Monasteries, &c. not for any apparent necessarie or use of the Prince or commonwealth, but of will and custome; yet with some pretence of a *Scythian*, that is, grosse and barbarous policie (as may appear) by these few *Sophis- mista* or counterfeit policies put in practice by the Emperours of *Russia*, all tending to this end, to robbe their people, and to enrich their treasurie. To this purpose this byword was used by the late Emperour *Juan Vasilievitch*, That his people were like to his beard. The finer you shave, the thicker

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it would grow. Or like sheep , that  
must needs be shorn once a year at the  
least, to keep them from being over-  
laden with their wooll.

Means used to draw the  
wealth of the land into the  
Emperours treasurie.

1. **T**O prevent no extortions, ex-  
actions, or briberies whatso-  
ever, done upon the Commons by  
their Dukes, Diacks, or other officers  
in their Provinces, but to suffer them  
to go on till their time be expired,  
and to suck themselves full ; then to  
call them to the *Praveusl* ( or whip )  
for their behaviour, and to beat out  
of them all or the most part of the  
bootie, as the honie from the Bee,  
which they have wrung from the  
Commons, and to turn it into the  
Emperours treasurie, but never any  
thing back again to the right owners,  
how great or evident soever the  
injurie be: To this end the needy Dukes  
and Diacks that are sent into their  
provinces serve the turne very well,

being changed so often, to wit, once ayeare: where in respect of their own and the qualitie of the people, as before was said, they might be continued for some longer time, without all fear of innovation. For coming still fresh upon the Commons, they suck more eagerly: like *Tiberius* the Emperours flies, that came new still upon all old sores, to whom he was wont to compare his *Pretors*, and other provinciall officers.

2. To make of these officers (that have robbed their people) sometimes a publick example, if any be more notorious then the rest, that the Emperour may seem to mislike the oppressions done to his people, and transferre the fault to his ill officers. As among divers other was done by the late Emperour *Juan Vasilowick* to a Diack in one of his Provinces, that (besides many other extortions and briberies) had taken a goose ready dreft full of money. The man was brought to the market place in *Mosko*: The Emperour himself present made an Oration, *These good people we they that would eat you up like bread,*

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bread, &c. Then asked he his *Pole-  
chies* or executioners who could cut  
up a goose, and commanded one of  
them first to cut off his legges about  
the midft of the shinne, then his arms  
above his elbows, asking him still if  
goose-fleſh were good meat, in the  
end to chop off his head: that he  
might have the right fashion of a  
goose readie drefſed. This might seem  
to have been a tolerable piece of ju-  
ſtice ( as justice goeth in *Ruſſia* ) ex-  
cept his ſubtill end to cover his own  
opprefſions.

3. To make an open ſhew of want  
when any great tax or imposition is  
towards: As was done by this Em-  
perour *Theodore Juanowich*, by the ad-  
vice of ſome about him at the begin-  
ning of his reign: when being left  
very rich ( as vvas thought ) by his  
father, he ſold moft of his plate, and  
ſtamped ſome into coin, that he  
might ſeem to want money. Where-  
upon preſently out came a taxation.

4. To ſuffer their ſubjects to give  
freely to the Monasteries ( which for  
their ſuperftition very many do, ſpe-  
cially in their laſt wills ) and to lay  
up

up their money and substance in them, to keep it more safe. Which all is permitted them without any restraint or proviso, as was and is in some countreyes of Christendome. Whereby their Monasteries grow to exceeding great wealth. This they do to have the money of the Realm better stored together, & more ready for their hand when they list to take it. Which many times is done without any noise: the Friars being content rather to part from somewhat (as the increase groweth) then to lose all at once. Which they were made to doubt of in the other Emperours dayes.

To this end *Juan Vasilowich* late Emperour used a very strange practise, that few Princes would have done in their greatest extremities. He resigned his kingdome to one *Velica Knez Simeon*, the Emperours sonne of *Cazan*, as though he meant to draw himself from all publick doings to a quiet private life. Towards the end of the year he caused this new King to call in all Charters granted to Bishopricks and Monasteries,

which they had enjoyed many hundred years before, which were all cancelled. This done (as in dislike of the fact and misgovernment of the new King) he resumed the scepter, and so was content (as in favour to the Church and religious men) that they should renew their charters, and take them of himself, reserving and annexing to the Crown so much of their lands as himself thought good.

By this practise he wrung from the Bishopricks and Monasteries (besides the lands which he annexed to the Crown) an huge masse of money. From some 40. from some 50. from some an hundred thousand rubbels. And this as well for the increase of his treasurie, as to abate the ill opinion of his hard government, by a shew of worse in another man. Wherein his strange spirit is to be noted, that being hated of his subjects (as himself knew well enough) yet would venture such a practise to set another in his saddle, that might have ridde away with his horse while himself walked by on foot.

5. To send their messengers into the

the Provinces or shires where the speciall commodities of their countrey grow, as furres, wax, honey, &c. there to forestall and engrosse sometime one whole commoditie, sometime two, or more, taking them at small prices what themselves list, and selling them again at an excessive rate to their own merchants, and to merchants strangers. If they refuse to buy them, then to force them unto it.

The like is done when any commoditie either native or forein (as cloth of gold, broad cloth, &c.) thus engrossed by the Emperour, and received into his treasurie, happeneth to decay, or marre by long lying, or some other casualtie. Which is forced upon the Merchants, to be bought by them at the Emperours price, whether they will or no. This last year of 1589. was engrossed all the wax of the countrey, so that none might deal with that commoditie but the Emperour onely.

6. To take up and engrosse in like sort sometime forein commodities, as silks, cloth, lead, pearl, &c. brought

E. 4. into

into his realm by Turkisb merchants, Armenians, Bougbarians, Poles, English, and other; and then to force his merchants to buy them of his officers at his own price.

7. To make a Monopolie for the time of such commodities as are paid him for rent, or custome, and to inhanse the price of them, as furres, corn, wood, &c. what time none must sell of the same kind of commoditie, till the Emperours be all sold. By this means he maketh of his rent-corn, and other provision of victuall (as before was said) about 200000. rubbels or marks a year: Of his rent-wood, hay, &c. 30000. rubbels, or thereabouts.

8. In every great town of his Realm he hath a Caback or drinking-house where is sold aquavite (which they call Russse wine) mead, beer, &c. Out of these he receiveth rent that amounteth to a great summe of money. Some yield 800. some 900. some a 1000. some 1000. or 3000. rubbels a year. Wherein besides the base and dishonourable means to encrease his treasurie, many foul faults

are

are committed. The poore labouring man and artificer many times spend all from his wife and children. Some use to lay in twentie, thirtie, fourtie rubbels, or more into the *Ca-back*, and vow themselves to the pot till all that be spent. And this (as he will say) for the honour of *Hospodare*, or the Emperour. You shall have many there that have drunk all away to the very skin, and so walk naked, whom they call *Naga*. While they are in the *Ca-back*, none may call them forth whatsoever cause there be, because he hindereth the Emperours revenue.

9. To cause some of his *Boiars* or *Nobles* of his court (whom he useth upon trust) that have houses in the *Mosko* to fain themselves robbed; then to send for the *Zemskie* men, or Aldermen of the citie, and to command them to find out the robberie. In default of not finding it, to prave or seize the citie for their misgovernement in 8000. 9000. or 10000 rubbels at a time. This is many times practised.

10. In these extactions to shew  
E 5 their

their sovereigntie, sometime they use very plain and yet strange cavillations. As was that of *Juan Vasilowich*, father to this Emperour, after this sort: He sent into *Permia* for certain loads of *Cedar wood*, whereof he knew that none grew in that Countrey. The inhabitants returned answer they could find none there. Whereupon he seassed their Countrey in 1200. rubbels, as if they concealed the commoditie of purpose. Again he sent to the citie of *Mosku* to provide for him a *Colpack* or measure full of live fleas for a medicine. They returned answer that the thing was impossible; and if they could get them, yet they could not measure them, for leaping out. Whereupon he praved or beat out of their shins 7000. rubbels for a mulct.

By like cavillation he extorted from his Nobilitie 30000. rubbels, because he missed of his game, when he went a hunting for the Hare: as if their hunting and murdering of hares had been the cause of it. Which the Nobilitie (as the manner is) praved presently again upon the *Mou-*  
*sicks*

peoples or common people of the Countrey. This may seem, a strange kind of extortiōn, by such pleasant cavils to fliece his poore subiects in good sadnesse, but that it agreeth with the qualitie of those Emperours, and the miserable subjection of that poore Countrey. These and such like means are practised by the Emperours of Russia, to entreasle their Treasurie.

*Of the state of the Commonaltie, or vulgar sort of people in the countrey of Russia.*

CHAP. XIII.

**T**He condition of the Commons and vulgar sort of people may partly be understood by that which already hath been said concerning the manner of their government, and the state of the Nobilitie, with the ordering of their Provinces, and chief towns of the land. And first, touching their libertie, how it standeth with them, it may appear by this, that they are reckoned in no degree

at:

at all, nor have any suffrage nor place in their Zabre, or High court of Parliament, where their laws and publick orders are concluded upon, which commonly tend to the oppression of the commons. For the other two degrēts viz. of the Nobilitie, and Clergie, which have a vote in the Parliaments (though farre from that libertie that ought to be in common consultations for the publick benefit, according to the measure and proportion of their degrēes) are well contented that the whole burden shall light upon the Commons, so they may ease their own shoulders by laying all upon them. Again, into what servile condition their libertie is brought, not onely to the Prince, but to the Nobles and Gentlemen of the Countrēy (who themselves also are but servile, specially of late years) it may further appear by their own acknowledgements in their supplications and other writings to any of the Nobles or chief officers of the Emperours, wherin they natne and subscribe themselves Kolophey, that is, their villains,

minians, or bondslaves, as they of the Nobilitie do unto the Emperour. This may truly be said of them, that there is no servant nor bondslave more awed by his Master, nor kept down in a more servile subjection, then the poore people are, and that universally, not onely by the Emperour but by his Nobilitie, chief officers and souldiers. So that when a poore Man lack meeteth with any of them upon the high way, he must turn himself about, as not daring to look him on the face, and fall down with knocking of his head to the very ground, as he doth unto his Idol.

Secondly, concerning the lands, goods, and other possessions of the commoners, they answer the name, and lie common indeed, without any fence against the rapine and spoil not onely of the highest, but of his Nobilitie, officers, and souldiers. Besides the taxes, customes, seizures, and other publick exactions done upon them by the Emperour, they are so racked and pulled by the Nobles, officers, & messengers sent abroad by the

the Emperour in his publick affairs, specially in the *Tammes* ( as they call them) and through fare towns, that you shall have many villages and towns of half a mile , and a mile long, stand all unhabited, the people being fled all into other places by reason of the extreme usage, and exactions done upon them. So that in the way towards *Mosko*, betwixt *Vologda* and *Yaroslaveley* (which is two nineties after their reckoning, little more then an hundred miles English) there are in sight fiftie *Darieunes* or villages at the least, some half a mile, some a mile long, that stand vacant and desolate without any inhabitant. The like is in all other places of the realm, as is said by those that have better travelled the countrey then my self had time or occasion to do.

The great oppression over the poore Commons maketh them to have no courage in following their trades: for that the more they have, the more danger they are in, not onely of their goods, but of their lives also. And if they have any thing, they

they conceal it all they can, sometimes conveying it into Monasteries, sometimes hiding it under the ground, and in woods, as men are wont to do where they are in fear of forein invasion: in so much that many times you shall see them afraid to be known to any *Boiaren* or Gentleman of such commodities as they have to sell. I have seen them sometimes when they have laid open their commodities for a liking (as their principall furres and such like) to look still behind them, and towards every doore, as men in some fear, that looked to be set upon, and surprised by some enemie: Whereof asking the cause, I found it to be this, That they have doubted lest some Nobleman or *Sinaboiarskey* of the Emperour had been in companie, and so laid a train for them to prey upon their commodities perforce.

This maketh the people (though otherwise hardened to bear any toil) to give themselves much to idlenesse and drinking, as passing for no more then from hand to mouth. And hereof it cometh that the commodities of

of Russia ( as was said before ) as wax, tallow, hides, flax, hemp, &c. grow and go abroad in farre lesse plentie then they were wont to do, because the people , being oppressed and spoiled of their gettings , are discouraged from their labours. Yet this one thing is much to be noted, that in all this oppression there were three brethren Merchants of late that traded together with one stock in common , that were found to be worth 300000. rubbels in money, besides lands, cattels, and other commodities. Which may partly be imputed to their dwellings farre off from the eye of the Court, viz. in *Wicbida* a 1000. miles from *Mosko*, and more. The same are said by those that knew them to have set on work all the year long ten thousand men in making of salt, carriages by cart, and boat, hewing of wood , and such like, besides 5000. bondslaves at the least, to inhabite and till their land. They had also their phisitians, surgeons, apothecaries , and all manner of artificers of *Doutcees* and others, belonging unto them. They are said to have paid

paid to the Emperour for custome to the summe of 23000. rubbels a year (for which cause th̄ y were suffered to enjoy their trade) besides the maintaining of certain garrisons on the borders of *Siberia*, which were near unto them. Wherein the Emperour was content to use their purse, till such time as they had got ground in *Siberia*, and made it habitable, by burning, and cutting down woods from *Wichida* to *Peres*, above a 1000. verſe, and then took it all away from them perforce.

But this in the end being envied and disdained, as a matter not standing with their pollicie to have any ſo great, ſpecially a *Mouſtak*, the Emperour began firſt to pull from them by pieces, ſometimes 20000 rubbels at a time, ſometime more; till in the end their ſons that now are, are well eafeed of their ſtock, and have but ſmall part of their fathers ſubſtance, the reſt being drawn all into the Emperours treaſurie. Their names were *Jacque*, *Gregorie*, and *Simon* the ſonnes of *Onyka*.

For the qualitie of their people otherwise,

otherwise, though there seemeth to be in them some aptnesse to receive any art ( as appeareth by the naturall wits in the men, and very children ) yet they excell in no kind of common art, much lesse in any learning, or literall kind of knowledge: which they are kept from of purpose, as they are also from all militarie practise, that they may be fitter for the servile condition wherein now they are, and have neither reason nor valour to attempt innovation. For this purpose also they are kept from travelling that they may learn nothing, nor see the fashions of other Countreys abroad. You shall seldom see a *Russea* traveller, except he be with some Ambassadour, or that he make a scape out of his Countrey. Which hardly he can do, by reason of the borders that are watched so narrowly, and the punishment for any such attempt, which is death if he be taken, and all his goods confiscate. Onely they learn to write, and to reade, and that very few of them. Neither do they suffer any stranger willingly to come into their realm out of any civill Countrey,

rey, for the same cause, further then necessitie of uttering their commodities, and taking in of forein doth enforce them to do.

And therefore this year 1589. they consulted about the removing of all Merchants strangers to the border towns, to abide and have their residencie there, and to be more wary in admitting other strangers hereafter into the Inland parts of the realm, for fear of infection with better manners and qualities then they have of their own. For the same purpose also they are kept within the bounds of their degree by the laws of their countrey, so that the sonne of a *Mousick*, artificer or husbandman, is ever a *Mousick*, artificer, &c. and hath no means to aspire any higher, except, having learned to write and read, he attain to the preferment of a Priest, or Dyack. Their language is all one with the *Slavonian*, which is thought to have been derived from the *Russe* tongue, rather then the *Russe* from the *Slavonian*. For the people called *Sclavi*, are known to have had their beginning out of *Sarmatia*, and to have

have termed themselves of their conquest *Sclavos*, that is, famous or glorious, of the word *Sclava*, which in the *Russe* and *Slavonian* tongue signifieth as much as *Glory*, or *Fame*. Though afterwards being subdued and trod upon by divers nations, the *Italians* their neighbours have turned the word to a contrary signification, and term every servant or peasant by the name of *Sclave*, as did the *Romanes* by the *Getes* and *Syrians*, for the same reason. The *Russe* character or letter is no other then the *Greek*, somewhat distorted.

Concerning their trades, diet, apparel, and such like, it is to be noted in a severall chapter of their private behaviour. This order that bindeth every man to keep his ranck, and severall degree, wherein his forefathers lived before him, is more meet to keep the Subjects in a servile subjection, and so apt for this and the like Common-wealths, then to advance any virtue, or to breed any rare or excellent qualitie in Nobilitie or Commons, as having no further reward nor preferment whereunto they may bend

bend their endeavours, and employ themselves to advance their estate, but rather procuring more danger to themselves, the more they excell in any noble or principall qualitie.

*Of their publick Justice, and  
manner of proceeding in  
civill, and criminall  
matters.*

CHAP. XIV.

Heir courts of civill justice for matters of contract, and other of like sort, are of three kinds, the one being subject unto the other by way of appeal. The lowest Court (that seems to be appointed for some ease to the Subjects) is the office of the *Gubnoy Starust*, that signifieth an Alderman, and of the *Sotskoy Starust*, or Bailiff of the Soak or Hundred, whereof I spake before in the ordering of the Provinces. These may end matters among their neighbours within their Soak, or severall Hundred, where they are appointed under

under the Dukes and Diacks of the Provinces, to whom the parties may remove their matter, if they cannot be agreed by the said *Gubnoy* or *Sotskoy Starost*.

The second is kept in the head towns of every Province or Shire by the said Dukes and Diacks, that are deputies to the four *Lords of the Chetfirds*, as before was said. From these courts they may appeal and remove their suits to the chief Court, that is kept at the *Mosko*, where are resident the officers of the four *Chetfirds*. These are the chief Justices or Judges, every of them in all civill matters that grow within their severall *Chetfird* or quarter, and may be either commenced originally before them, or prosecuted out of the inferior Courts of the Shires by way of appeal.

Their commencing and proceeding in civill actions is on this manner. First, the plaintiff putteth up his supplication, wherein he declarereth the effect of his cause, or wrong done unto him. Whereupon is granted unto him a *Wepis*, or warrant, which

he delivereth to the *Prestlave*, or Sergeant, to do the arrest upon the partie whom he meaneth to implead, who upon the arrest is to put in sureties to answer the day appointed, or else standeth at the Sergeants devotion, to be kept safe by such means as he thinketh good.

The Sergeants are many, and excell for their hard and cruell dealing towards their prisoners; commonly they clap irons upon them, as many as they can bear, to wring out of them some larger fees. Though it be but for six pence, you shall see them go with chains on their legs, arms, and neck. When they come before the Judge, the plaintiff beginneth to declare his matter after the content of his supplication. As for Attorneys, Counsellours, Procurators and Advocates to plead their cause for them, they have no such order, but every man is to tell his own tale, and plead for himself so well as he can.

If they have any witnesse, or other evidence, they produce it before the Judge. If they have none, or if the truth

truth of the cause cannot so well be discerned by the plea, or evidence on both parts, then the Judge asketh either partie ( which he thinketh good, plaintiffe or defendant ) whether he will *kisse the Crosse* upon that which he avoucheth or denieth. He that taketh the Crosse ( being so offered by the Judge ) is accounted clear, and carrieth away the matter. This ceremonie is not done within the Court or Office, but the partie is carried to the Church by an Officer, and there the ceremonie is done: the money in the mean while hanging upon a nail, or else lying at the idols feet, ready to be delivered to the partie as soon as he hath kissed the Crosse before the said Idol.

This kissing of the Crosse, called *Cruxina checovania*, is as their corporall oath, and accounted with them a very holy thing, which no man will dare to violase or prophanie with a false allegation. If both parties offer to kiss the Crosse in a contradicторie matter, then they draw lots. The better lot is supposed to have the right, and deacessh away the matter.

So

So the partie convicted is adjudged to pay the debt or penaltie whatsoe-  
ver, and withall to pay the Empe-  
rours fees, which is twentie pence up-  
on every mark, as before hath been  
noted.

When the matter is thus ended, the partie convicted is delivered to the Sergeant, who hath a writ for his warrant out of the office to carry him to the *Pravensb* or Righter of Justice, if presently he pay not the money, or content not the partie. This *Pravensb* or Righter is a place near to the office, where such as have sentence passed against them, and refuse to pay that which is adjudged, are beaten with great cudgels on the shinnies, and calves of their legs. Every forenoon from eight to eleven, they are set on the *Pravensb*, and beat in this sort till the money be paid: The afternoon and nightime, they are kept in chains by the Sergeant, except they put in sufficient sureties for their appearance at the *Pravensb* at the hour appointed. You shall see fourtie or fiftie stand to-  
gether on the *Pravensb* all on a row, &

these shires thus beouldgolled and  
beaulted overy morning with the pre-  
vious oris. If a man aoychis standing on  
the *Prayereſt*, the partie will not, or  
lack wherewiſhall to ſatisfie his cre-  
ditour, it is lawfull for him to ſell  
his wife and children, either oueright,  
or ſeru a certain term of yeares. And  
if the price of them do not amount  
to the fulb payment, the creditour  
may take ſhem to be his bondſlaves,  
for yeares or for ever, according as the  
value of the debt requireth.

Such kind of ſuits as lack direct  
evidence, or ſtand upon conjectures  
and circumſtances to be weighed by  
the Judge, draw of great length, and  
yield great advantage to the Judge  
& officers. If the ſuit be upon a bond,  
or bill, they have for the moſt part  
good and ſpeedy justice. Their bonds  
or bills are drawn in a very plain  
ſort, after this tenour, *I Juan Vafe-  
lio have borrowed of Alphonaffe De-  
mentio the ſumme of one hundred rub-  
bles of going money of Moſko, from the  
Kreſtneia (or hallowing of the wa-  
ter) until the Saburney vefi refbeua  
(or Counſell ſunday) without in-  
tereft.*

Interest, and if the money left unpaid  
of me that day, then he shall give in-  
terest upon the said money, after the  
common rate, as it goeth among the  
people, & vid. for every five the sixth  
ruble. Upon this there are witnesses,  
Michaela Sydroveshoy, &c. Subscribed,  
This bill have I written Gabriel Fa-  
cruelius; in the year 1796. The wit-  
nesses and debtor (if he can write)  
endorse their names on the back side  
of the bill. Other signing, or sealing  
have they none.

When any is taken for a matter of  
crime (as treason, murder, theft, and  
such like.) he is first brought to the  
Duke and Diack that are for the  
Province where the partie is at-  
tached, by whom he is examined.  
The manner of examination in such  
cases is all by torture, as scourging  
with whips made of sinews, or  
whitewash (called the *Padkey*) as  
bigge as a mans finger, which giveth  
a sore lash, and entreteth into the flesh,  
or by tying to a spit and rosting at  
the fire, sometimes by breaking and  
wresting one of their ribs with a  
pair of hot tongs, or cutting their

flesh under the nails, and such like.

The examination thus taken, with all the proofs & evidences that can be alledged against the partie, is it sent up to the *Mosko* to the Lord of the *Chetfurd* or fourth part under whom the Province is, and by him is presented to the Counsellable, to be read and sentenced there, where onely judgement is given in matter of life and death, and that by evidence upon information, though they never saw nor heard the partie, who is kept still in prison where the fact was committed, and never sent up to the place where he is tried. If they find the partie guilty, they give sentence of death according to the qualitie of the fact: which is sent down by the Lord of the *Chetfurd* to the Duke and Diack to be put in execution. The prisoner is carried to the place of execution with his hands bound, and a wax candle burning held betwixt his fingers.

Their capitall punishments are hanging, heading, knocking on the head, drowning, putting under the ice, setting on a shak, and such like.

But for the most part the prisoners that are condemned in summer, are kept for the winter, to be knockt in the head, and put under the ice. This is to be understood of common persons. For theft, and murder, if they be committed upon a poore Mousick by one of Nobilitie, are not lightly punished, nor yet is he called to any account for it. Their reason is, because they are accounted *childe Kolophey* or bondslaves. If by some *Sinabaiars* or Gentleman-souldier a murder or theft be committed, peradventure he shall be imprisoned at the Emperours pleasure. If the manner of the fact be very notorious, he is whipped perchance, and this is commonly all the punishment that is inflicted upon them.

If a man kill his own servant, little or nothing is said unto him, for the same reason, because he is accounted to be his *Kolophey*, or bondslave, and so to have right over his very head. The most is some small mulct to the Emperour, if the partie be rich:

26 Their publick Justice.

and so the quarrell is made rather against the purse, then against the injustice. They have no written law, save onely a small book that containeth the time, and answere of their listynge, order in proceeding, and such other judicall forms and circumstances, but nothing to direct them to give sentence upon right or wrong. Their onely law is, their Speaking Law, that is, the pleasure of the Prince, and of his Magistrates and officers. Whiche sheweth the miserable condition of this poore people, that are forced to have them for their law, and direction of justice, against whose injustice and extreme oppression they had need to be arm'd with many good and strong laws.

But as I said concerning other  
things, it is to be remembred, that  
the best and moste profitable thing in this  
country is to be a ploughman, a fowermeadowman, and  
a weyfarer, and to be a labourer  
of the land, or of the herte, or of the hand  
of the land. And every gentylman  
well as of plaine sittynge, and  
of the plaine sittynge, and of the  
gentylmen.

Their forces for the warres,  
with the chief officers and  
their salaries.

### CHAP. XV.

The souldiers of *Russia* are called *Sinsboiarskey*, or the sonnes of Gentlemen, because they are all of that degree, by vertue of their military profession. For every souldier in *Russia* is a gentleman, and none are gentlemen, but onely the souldiers, that take it by descent from their ancestours: so that the sonne of a gentleman (which is born a souldier) is ever a gentleman, and a souldier withall, and professeh nothing else but military matters. When they are of years able to bear arms, they come to the office of *Roserade*, or great Constable, and there present themselves: who entreteth their names, and allotteth them certain lands to maintain their charges, for the most part the same that their fathers enjoyed. For the lands assigned to maintain the army are ever certain, annexed to this office, without improving or

detracting one foot. But that if the Emperour have sufficient in wages, the rooms being full so farre as the land doth extend already, they are many times deferred, and have nothing allowed them, except some one portion of the land be divided into two. Which is a cause of great disorder within that countrey, when a souldier that hath many children shall have sometimes but one entertained in the Emperours pay. So that the rest having nothing are forced to live by unjust and wicked shifts, that tend to the hurt and oppression of the *Mousick*, or common sort of people. This inconvenience groweth by maintaining his forces in a continuall succession. The whole number of his souldiers in continuall pay is this: First, he hath of his *Dworaney*, that is, Pensioners, or Guard of his person, to the number of 15000. horsemen, with their captains, and other officers, that are alwayes in a readinesse.

Of these 15000. horsemen, there are three sorts or degrees, which differ as well in estimation as in wages  
one

one degree from another. The first sort of them is called *Dvoraney Bud-  
dy*, or the company of head Pensioners, that have some an hundred, some fourscore rubbels a year, and none under 70. The second sort are called *Seredney Dvoraney*, or the middle rank of Pensioners. These have sixtie, or fiftie rubbels by the year, none under fourtie. The third and lowest sort are the *Dyt a Boiarskey*, that is, the low Pensioners. Their salarie is thirtie rubbels a year for him that hath most, some have but five and twentie, some twentie, none under twelve. Whereof the half part is paid them at the *Mosko*, the other half in the field by the Generall when they have any warres, and are employed in service. When they receive their whole pay, it amounteth to 55000. rubbels by the year.

And this is their wages, besides lands allotted to every one of them, both to the greater and the lesse, according to their degrees. Whereof he that hath least, hath to yield him twentie rubbels, or marks by the year. Besides these 15000 horsemen, that

are of better choice, as being the Emperours own guard when himself goes to the warres, not unlike the Romane soldiery called Praetorian are 140. men of speciall account for their Nobilitie and trust, which are chosen by the Emperour, and have their names registered, that find among them for the Emperours warres the number of 65000. horsemen, with all necessaries meet for the warres after the Russie manner.

To this end they have yearly allowance made by the Emperour for themselves, and their companies, to the summe of 40000. rubbels. And these 65000. are to repair to the field every year on the borders towards the brim Tartar (except they be appointed for some other service) whether there be warres with the Tartars or not. This might seem peradventure somewhat dangerous for some state to have so great forces under the command of Noblemen to assemble every year to one certain place. But the manner is so used, as that no danger can grow to the Emperour, or his state by this means. 1. Because these

Noblemen are many, to wit, an 110<sup>o</sup> in all, and changed by the Emperour so oft as he thinketh good. 2. Because they have their livings of the Emperour, being otherwise but of very small revenue, and receive this yearly pay of 40000. rubbels, when it is presently to be paid forth again to the soldiars that are under them. 3. Because for the most part they are about the Emperours person, being of his Councel, either speciall, or at large. 4. They are rather as paymasters then Captains to their companies, themselves not going forth ordinarily to the warres, save when some of them are appointed by speciall order from the Emperour himself. So the whole number of horsemen that are ever in a readinesse and in continual pay, are 80000, a few more or lesse.

If he have need of a greater number (which seldom falleth out) then he entertaineth of those Sivaborsky, that are out of pay, so many as he needeth; and if yet he want of his number, he giveth charge to his Noblemen, that hold lands of him, to

bring into the field every man a proportionable number of his servants (called *Kolopbey*, such as till his lands) with their furniture, according to the just number that he intendeth to make. Which, the service being done, presently lay in their weapons, and return to their servile occupations again.

Of footmen that are in continuall pay he hath to the number of 12000. all Gunners, called *Strelsey*: Whereof 5000. are to attend about the Cittie of *Mosko*, or any other place where the Emperour shall abide, and 2000. (which are called *Stremans*, *Strelsey*, or Gunners at the stirrop) about his own person at the very Court or house where himself lodgeth. The rest are placed in his garrison Towns, till there be occasion to have them in the field, and receive for their salarye or stipend every man seven rubbels a year, besides twelve measures apiece of Rie and Oats. Of mercenarie Souldiers, that are strangers (whom they call *Nimschoy*) they have at this time 4300. of *Pelonians*: of *Chinchasses* (that are under the *Pelonians*)

Imians) about 4000. whereof 3500. are abroad in his garrisons: of *Danes* and *Scots* about 150. of *Greeks*, *Turks*, *Danes* and *Swedens*, all in one band, an 100. or thereabouts. But these they use onely upon the *Tartar* side, and against the *Siberians*: as they do the *Tartar* souldiers (whom they hire sometimes, but onely for the present) on the other side against the *Polonian* and *Sweden*: thinking it best policie so to use their service upon the contrary border.

The chief Captains or leaders of these forces, according to their names and degrees, are these which follow: First, the *Voya vodey Bulsbaia*, that is, the *Great Captain*, or *Lieutenant* generall under the Emperour. This commonly is one of the fourre houses of the chief Nobilitie of the land, but so chosen otherwise, as that he is of small valour or practice in martiall matters, being thought to serve that turn so much the better, if he bring no other parts with him save the countenance of his Nobilitie, to be liked of by the souldiers for that, and

and nothing else. For in this point they are very warie, that these two, somwhat mobilicke and power iugt, do both in one, specially if they see wilde-wishall, or appesesse for partie, nowe when the warre shall be.

Their great *Keisard or Generall* at this present in their warres is com-  
mously one of these four: Knez Fedor Ivanowich Melibaskoy, Knez  
Ivan Michailowich Glinsky, Chern-  
chaskoy, and Tzernoberskoy, all of great  
nobilitie, but of very simple qualities  
otherwise: though in Glinsky (as  
they say) there is somewhat more  
then in the rest. To make up this de-  
ficit in the *Keisard or Generall*, there is some other joyned with him  
as *Liautenant Generall*, of faire less  
mobilicie, but of more valour and ex-  
perience in the warres then he, who  
ordereth all things that the other  
acquaintanceth. At this time their  
principall man, and most used in  
their warres, is one Knez Demetrie  
Ivanowich Farfane, an ancient and  
expert captain, and one that hath  
done great service (as they say)  
against the Tatarre and Polonians. Next  
under

under the *Voivod* and his Lieutenant general are foure other that have the marshalling of the whole army divided among them, and may be called the Marshalls of the field.

Every man hath his quarter or fourth part under him. Whereof the first is called the *Prava Polskoy*, or right wing; the second is the *Levay Polkoy*, or left wing; the third is *Rusfnoy Polkoy*, or the broken band, because out of this there are chosen to send abroad upon any sudden exploit, or to make a rescue, or supply, as occasion doth require; the fourth, *Stogreshkoy Polkoy*, or the warding band. Every one of these fourre Marshalls have two other under them (eight in all) that twice every week at the least must muster and train their severall wings or bands, and hold and give justice for all faults & disorders committed in the camp.

And these eight are commonly chosen out of the 110. (which I speake of before) that receive and deliver the pay to the souldiers. Under these eight are divers other Captains, as the *Gulavoy*, Captains of thousands, &c

five hundreds, and 100. the *Petyde Setsky* or Captains of fifties, and the *Decerskies* or Captains of tens.

Besides the *Voiavoda* or generall of the Armie (spoken of before) they have two other that bear the name of *Voiavoda*: wherof one is the Master of the great Ordinance (called *Naradna Voiavoda*) who hath divers under Officers, necessary for that service; the other is called the *Voiavoda galavoy*, or the walking Captain, that hath allowed him 1000. good horsemen of principall choice, to range and spie abroad, and hath the charge of the running Castle, which we are to speak of in the Chapter following. All these Captains and men of charge must once every day resort to the *Bulsha Voiavoda*, or Generall of the Armie, to know his pleasure, and to inform him if there be any requisite matter pertaining to their office.

Of their mustering, and levy-  
ing of forces, manner of ar-  
mour, and provision of vi-  
tuals for the warres.

## CHAP. XVI.

When wars are towards (which they fail not of lightly every year with the *Tartar*, and many times with the *Polonian* and *Sweden*) the foure Lords of the *Chetfords* send forth their summons in the Emperours name to all the Dukes and Dukes of the Provinces, to be proclaimed in the head Towns of every Shire, that all the *Sinaboiarskey*, or sonnes of gentlemen, make their repair to such a border where the service is to be done, at such a place, and by such a day, and there present themselves to such and such Captains. When they come to the place assigned them in the summons or proclamation, their names are taken by certain Officers that have Commission for that purpose from the *Roseraude*, or high Constable, as Clerks of the Bands.

If

Shame is shewed unto him and fall of the day, he is emulced, and punisched very severely. As for the Generall and other chief Captains, they are sent thither from the Emperours own hand, with such Commission and charge as he thinketh behovefull for the present service. When the soldierns are assembled, they are reduced into their Bands, and Companies, under their severall Captains of tennes, fifties, hundredes, thousandes, &c. and these Bands into fourt *Poliskis* or Legionys, but of farre greater numbers then Romane Legions were, under their fourt great Leaders, which also have the authoritie of Marshals of the field (as was said before.)

Concerning their armour, they are but slightly appointed. The common horseman hath nothing else but his bow in his case under his right arm, and his quiver, and sword hanging on the left side, except some few that bear a case of dagges, or a jynglin, or shortt staff along their horse side. The under-captains will have commonly some piece of armour besides, as a shirt of male, or such like.

The

the Genegall with the other chief  
captains and men of Nobilitie will  
have their horse very richly furnished,  
their Saddles of cloth of gold, their  
bridles fair boord and tassellled with  
gold, and silk fringes, bestudded with  
pearl and precious stones, them-  
selves in very fair armour, which they  
call *Bullatay*, made of fair shining  
steel, yet covered commonly with  
cloth of gold, and edged round with  
armour sware, his steel helmet on his  
head of a very great price, his sword  
bow and arrows at his side, his spear  
in his hand, with another fair hel-  
met, and his *Shesta pera*, or horse-  
mans sceptre carried before him.  
Their swords, bows, and arrows are  
of the Turkish fashion. They practise  
like the *Tartare* shoot forwards and  
backwards, as they fly and retine.

The *Sinelsey* or footman hath no-  
thing but his piece in his hand, his  
striking hatchet at his back, and his  
sword by his side. The stock of his  
piece is not made caliver-wise, but  
with a plain and strait stock (some-  
what like a fowling piece) the bar-  
rel is rudely and unartificially made,  
very

very heavie, yet shooteth but a very small bullet. As for their provision of victuall, the Emperour alloweth none, either for Captain, or souldier, neither provideth any for them, except peradventure some corn for their money. Every man is to bring sufficient for himself, to serve his turn for foure moneths, and if need require to give order for more to be brought unto him to the Camp from his tenant that tilleth his land, or some other place. One great help they have, that for lodging and diet every Russ is prepared to be a souldier beforehand; though the chief Captains and other of account carry tents with them after the fashion of ours, with some better provision of victuall then the rest. They bring with them commonly into the camp for victuall a kind of dried bread (which they call *Sucharie*) with some store of meal, which they temper with water, and so make it into a ball or small lump of dough, called *Tollachno*, and this they eat raw instead of bread. Their meat is bacon, or some other flesh or fish dried, after

the

In Dutch manner. If the *Russe* sou-  
ler were as hardie to execute an en-  
prise, as he is hard to bear out toil  
and travell, or were otherwise as apt  
and well trained for the warres, as  
he is indifferent for his lodging and  
rest, he would farre exceed the soul-  
iers of our parts, whereas now he  
is farre meane of courage and exe-  
cution in any warlike service. Which  
cometh partly of his servile condi-  
tion, that will not suffer any great cou-  
rage or valour to grow in him; parti-  
ally for lack of due honour and re-  
ward, which he hath no great hope of,  
whatsoever service or execution he

Of their marching, charging,  
and other Martiall  
discipline.

CHAP. XVII.

He *Russe* trusteth rather to his  
number, then to the valour of  
isouldiers, or good ordering of his  
armes. Their marching or leading  
without all order, save that the  
four

fourte Polshoy or Legions (wherinto their armie is divided) keep themselves severall under their ensignes and so thrust all on together in a array, as they are directed by their Generall. Their Ensigne is the image of Saint George. The Bulshe Drury or chief horsemen have evry man a small drumme of brasse at the saddle-bow, which he striketh when he giveth the charge or onset.

They have drummes besides of a huge bignesse, which they carry with them upon a board laid on four horses, that are sparr'd together with chains, every drumme having eight strikers or drummers, besides trumpets and shaums, which they sound after a wild manner, in golt discours from ours. When they give any charge, or make any invasion, they make a great hallow or shout altogether, as loud as they can, which with the sound of their trumpets, shaums, and drummes, maketh a confused and horrible noise. So they set on first discharging their arrows, then dealing with their swords, which they use in a braverie to shake and brandish

andish over their heads, before they come to strokes.

Their footmen (because otherwise they want order in leading) are commonly placed in some ambush or place of advantage, where they may most annoy the enemy, with least hurt to themselves. If it be a set battle, or if any great invasion be made upon the *Russe* borders by the *Tatars*, they are set within the *running* or *moving Castle* (called *Beza* or *Gulay gorod*) which is carried about with them by the *Voiavoda Gulcovoy* (or the *walking Generall*) whom I speake of before. This *walking* or *moving Castle* is so framed, that it may be set up in length (as occasion doth require) the space of one, two, three, fourte, five, six, or seven miles: for so long it will reach. It is nothing else but a double wall of wood to defend them on both sides, behind and before, with a space of three yards or thereabout betwixt the two sides: so that they may stand within it, and have room enough to charge and discharge their pieces, and to use their other weapons. It is closed at both

both ends, and made with loop-holes on either side, to lay out the nose of their piece, or to pull forth any other weapon. It is carried with the Armie wheresoever it goeth, being taken to pieces, and so layed on carts sparr'd together, and drawn by horses that are not seen, by reason that they are covered with their carriage as with a shelf or penthouse. When it is brought to the place where it is to be used (which is devised and chosen out before by the *walking voivod*) it is planted so much as the present use requireth, sometime a mile long, sometimes two, sometimes three, or more: Which is soon done without the help of any Carpenter, or instrument, because the timber is so framed to clasp together one piece within another, as is easily understood by those that know the manner of the *Russe* building.

In this Castle standeth their shot well fenced for advantage, specially against the *Tartar*, that bringeth no ordinance, nor other weapon into the field with him, save his sword, and

and bow and arrows. They have also within it divers field-pieces, which they use as occasion doth require. Of pieces for the field they carrie no great store, when they warre against the *Tartar*: but when they deal with the *Polonian* (of whose forces they make more account) they go better furnished with all kind of munition, and other necessary provisions. It is thought that no prince of Christendome hath better store of munition then the *Russe* Emperour. And it may partly appear by the Artillerie house at *Mosko*, where are of all sorts of great ordinance, all brasse pieces very fair, to an exceeding great number.

The *Russe* souldier is thought to be better at his defence within some castle or town, then he is abroad at a set pitched field. Which is ever noted in the practice of his warres, and namely at the siege of *Wobko*, about eight years since: where he repulsed the *Polonian* king *Stepan Batore*, with his whole armie of 400000. men, and forced him in the end to give over his siege, with the losse of many

146. I *Of their Colonies.*

of his best Captains and soldiers. But in a setfield the Russ is noted to have ever the worse of the Polesian and Swedes.

If any behave himself more valiantly then the rest, or do any special piece of service, the Emperor sendeth him a piece of gold, stamped with the Image of Saint George on horseback. Which they hang on their sleeves, and set in their caps. And this is accounted the greatest honour they can receive for any service they do.

*Of their Colonies, and maintaining of their conquests, or purchases by force.*

**CHAP. XVII.**

The Russ Emperours of late years have very much enlarged their dominions and territories. Their first conquest after the Duke of Mosko (for before that time they were but Dukes of Volodomyr, that before was said) was the City and Duke-

dome

some of Novograd on the West, and Northwelt side, which was no small enlargement of their dominion, and strengthening to them for the winning of the rest. This was done by Juan great grandfather to Theodore now Emperour, about the year 1480. The same began likewise to encroach upon the countreys of *Lituania*, and *Livonia*, but the conquest onely intended, and attempted by him upon some part of those countreys, was pursued and performed by his sonne *Vasilius*, who first wonne the Citie and Dukedom of *Plesko*, afterwards the Citie and Dukedom of *Smolensko*, and many other fair towns, with a large territorie belonging unto them, about the year 1514. These victories against the *Lettoes* or *Lituanijs* in the time of *Alexander* their Duke, he achieved rather by advantage of civil dissensions, and treasons among themselves, then by any great policie, or force of his own. But all this was lost again by his sonne *Juan Vasilievitch*, about eight or nine years past, upon composition with the *Polonians*.

king *Stepan Batore*: whereunto he was forced by the advantages which the *Pole* had then of him, by reason of the foil he had given him before, and the disquietnesse of his own state at home. Onely the *Russe* Emperour at this time hath left him, on that side his countrey, the cities of *Smolensko*, *Vitobsko*, *Cheringo* and *Beala gorod* in *Lituania*. In *Latvia*, not a town, nor one foot of ground.

When *Basileus* first conquered those countreys, he suffered the natives to keep their possessions, and to inhabite all their towns, onely paying him a tribute, under the government of his *Russe* Captains. But by their conspiracies and attempts not long after, he was taught to deal more surely with them. And so coming upon them the second time, he killed and carried away with him three parts of foure, which he gave or sold to the *Tartars* that served him in those warres, and in stead of them placed there his *Russes*, so many as might overmatch the rest, with certain garrisons of strength besides.

Wherein

Wherein notwithstanding this oversight was committed, for that ( taking away with him the upland, or countrey people that should have tilled the ground, and might easily have been kept in order without any danger, by other good policies ) he was driven afterwards many years together, to virtuall the countrey ( specially the great towns ) out of his own countrey of *Russia*, the soil lying there in the mean while waste, and untilled.

The like fell out at the port of *Narve* in *Livland*, where his sonne *Juan Vasilowich* devised to build a town, and a castle on the other side the river, called *Juan gorod*, to keep the town and countrey in subjection. The Castle he caused to be so built, and fortified, that it was thought to be invincible. And when it was finished, for reward to the Architect ( that was a *Polonian* ) he put out both his eyes, to make him unable to build the like again. But having left the natives all within their own countrey, without abating their number or strength, the town and castle

not long after was betrayed, and surrendered again to the king of Sweden.

On the South-east-side they have got the kingdome of *Cazan*, and *Astracan*. These were wonne from the *Tartar*, by the late Emperour *Fiodor Vasilowich*, father to the Emperour that now is: the one about 35, the other about 33. years agoe. Northward out of the countrey of *Siberia*, he hath laid unto his realm, a great breadth and length of ground, from *Wichida* to the river of *Obba*, about a 1000. miles space: so that he is bold to write himself now, *The great Commander of Siberia*.

The countreys likewise of *Permia*, and *Pecbora*, are a divers people and language from the *Russe*, overcome not long since, and that rather by threatening, and shaking of the sword, then by any actuall force: as being a weak and naked people, without means to resist.

That which the *Russe* hath in his present possession, he keepeth on his forte. In his fourt chief border townes

of

of Kobsko, Smolensko, Arzamys, and Lazar, he hath certain of his Counsell, not of the greatest Nobilitie, but of greatest trust, which have more authoritie within their pre-cincts ( for the countenancing and strengthening of their government there ) then the other Dukes that are set to govern in other places, as was noted before, in the manner of ordering their Provinces. These, he changeth sometime every year, sometime every second or third year, but exceedeth not that time, except upon very speciall trust, and good liking of the partie, and his service : lest by enlarging of their time, they might grow into some familiaritie with the enemie ( as some have done ) being so farre out of sight.

These towns besides are very strongly fenced with trenches, castles, and store of munition, and have garrisons within them, to the number of two or three thousand apiece. They are stored with victuall if any lige should come upon them, for the space of two or three years beforehand.

G. 4. . The

The four castles of Simolensko, Vobsho, Cazan and Afracan, he hath made very strong to bear out any siege: so that it is thought that those towns are impregnable.

As for the countreys of Perbora and Permia, and that part of Siberia, which he hath now under him, they are kept by as easie means, as they were first got. viz. rather by shewing, then by using of arms. First, he hath stored the Countrey with as many Russes as there are natives, and hath there some few soildiers in garrison, enough to keep them under. Secondly, his Officers and Magistrates there, are of his own Russ people, and he changeth them very often, viz. every year twise or thrise: notwithstanding there be no great fear of any invasion. Thirdly, he divideth them into many small governments, like a staff broke in many small pieces: so that they have no strength being severed, which was but little neither when they were all in one. Fourthly, he provideth that the people of the Countrey have neither armour, nor money,

money, being taxed and pill'd so often as he thinketh good, without any means to shake off that yoke, or to relieve themselves.

In *Siberia* (where he goeth on in pursuing his conquest) he hath divers castles and garrisons, to the number of six thousand soldiery of *Russes*, and *Polonians*, and sendeth many new supplies thither, to plant and to inhabite, as he winneth ground. At this time besides he hath gotten the kings brother of *Siberia*, allured by certain of his Captains, to leave his own countrey by offers of great entertainment, and pleasanter life with the *Russe* Emperour, then he had in *Siberia*. He was brought in this last year, and is now with the Emperour at *Mosko* well entertained.

This may be said of the *Russe* practise, wheresoever he ruleth, either by right of inheritance, or by conquest, First, he bereaveth the countrey of armour and other means of defence, which he permitteh to none but to his *Boierskis* onely, Secondly, he robbeth them continu-

ally of their money, and commodities, and leaveth them bare with nothing but their bodies and lives, within certain years, cōspicac. Thirdly, he renteth and diuideth his territories into many small pieces by severall governments; so that none hath much under him to make any strength; though he had other opportunities. Fourthly, he governeth his countreys by men of small reputation, and no power of themselves, and strangers in those places where their government lieth. Fiftly, he changeth his governours once a year ordinarily, that there grow no great liking nor intreninge betwixt the people and them; nor acquaintance with the enemy if they lie towards the borders. Sixthly, he appointeth in one and the same place adversary governours, the one to be as controller of the other, as the Dukes and Diacks: where (by means of their envies and emulations) there is losse hurt to be feared by their agreement; and himself is better informed what is done amisse. Seuenthly, he sendeth many times into every Province secret mes-  
sengers

danger of especiall trust about him  
intelligencers, espialle and hearers  
out what is doing, and what is amisse  
there. And this is ordinary, though  
it be sudden, and unknown what  
time they will come.

Of the Tartars, and other bor-  
ders to the Countrey of  
Russia, with whom they  
have most to do in warre  
and peace.

## C H A P. X I X.

Their neighbours with whom they  
have greatest dealings and inter-  
course, both in peace and warre, are  
first the Tartar: Secondly the Poloni-  
an, whom the Russie calleth Laches,  
noting the first authour or founder of  
the Nation, who was called Laches  
or Leches, whereunto is added Es, which  
signifieth People, and so is  
made Polaches, that is, the People or  
posterite of Laches: which the Latines  
after their manner of writing call  
Polones: The third are the Swedens:  
The Polones and Swedens are Head  
ter

ter known to these parts of Europe than are the *Tartars*, that are further off from us (as being of *Assay*) and divided into many tribes, different both in name, and government one from another. The greatest and mightiest of them is the *Cbrim Tartar*, (whom some call the *Great Cham*) that lieth South, and Southeastward from *Russia*, and doth most annoy the Country by often invasions, commonly once every year, sometimes entring very farre within the inland parts. In the year 1571. he came as farre as the citie of *Moske*, with an armie of 200000, men, without any battell or resistance at all, for that the *Russe* Emperour (then *Juan Vasilowich*) leading forth his armie to encounter with him, marched a wrong way: but as it was thought of very purpose, as not daring to adventure the field, by reason that he doubted his Nobilitie, and chief Captains, of a meaning to betray him to the *Tartar*.

The citie he took not, but fired the Suburbs, which by reason of the buildings (which is all of wood with-

not any stone, brick, or lime, save certain outrooms) kindled so quickly, and went on with such rage as that it consumed the greatest part of the citie almost within the space of fourt hours, being of 30. miles or more of compass. Then might you have seen a lamentable spectacle: besides the huge and mighty flame of the citie all on light fire, the people burning in their houses and streets, but most of all of such as laboured to passe out of the gates furthest from the enemie, where meeting together in a mighty throng, and so pressing every man to prevent another, wedged themselves so fast within the gate, and streets near unto it, as that three ranks walked one upon the others head, the uppermost treading down those that were lower; so that there perished at that time (as was said) by the fire and the press, the number of 800000. people or more.

The Chrys thus having fired the Citie, and fed his eyes with the sight of it all on a light flame, returned with his armie, and sent to the Russ Emperour a knife (as was said) to stick

stick himself wiſhfull: upbraiding this  
loue, and his desperate caſe, as not  
daring either to meet his enemie in  
the field, nor to trauell his ſcienſes or  
loueſt at home. The principall  
cauſe of this conuall quarrel be-  
twix the Ruffe and the Chrim, is for  
the right of certain border parts  
claimed by the Tartar, but poſſeſſed  
by the Ruffe. The Tartar alledgeth  
that beſides ~~the~~ ~~Asian~~ Scouras (that  
are the auncient poſſeſſion of the East  
Tartar) the whole countrey from his  
bounds North and Westward, fo-  
farre as the citie of Mosko, and Mo-  
ſko it ſelf, pertaineth to his right.  
Which ſeemeth to have been true by  
the report of the Ruffes themſelues,  
that tell of a certain homage that was  
done by the Ruffe Emperour every  
year to the Great Chrim or Chaw, the  
Ruffe Emperour ſtanding on ſept and  
ſeeding the Chrim's horſe (himſelf ſit-  
ting on his back) with oats out of his  
own cap, in ſtead of a bowl or man-  
ger, and that within the caſtle of Mo-  
ſko. And this homage (they ſay) was  
done vntill the time of Bagtelus grand-  
father to this man. Who ſurprizing  
the

the *Chir* Emperour by a stratagem, done by one of his nobilitie (called *Denis Demetrovitch Belscher*) was content with this ransome, vyz with the changing of this homage into a tribute of furses: which afterwards also was denied to be paied by this Emperours father.

Hererpon they continue the quarrel, the *Russe* defending his countray, and that which he hath wonne, the *Chir* *Tartar* invading him once or twice every year, sometime about Whitsuntide, but oftner in Harvest. What time if the great *Cham* or *Chir* come in his own person, he bringeth with him a great armie of 100000. or 200000. men. Otherwise they make short and sudden roads into the countray with lesser numbers, running about the list of the border as wild geese flic, invading and retirring where they see advantage.

Their common practise (being very populous) is to make divers armies, and so drawing the *Russe* to one or two places of the frontiers, to invaide at some other place that is left without defence. Their manner

of fight, or ordering of their forces, is much after the *Russe* manner (spoken of before). Save that they are all horsemen, and carrie nothing else but a bow, a sheaf of arrows, and a falcon sword after the *Turkish* fashion. They are very expere horsemen, and use to shoot as readily backward as forward. Some will have a horseman's staff like to a bore spear, besides their other weapons. The common souldier hath no other armour then his ordinary apparel, viz. a black sheep's skin with the wool side outward in the day-time, and inward in the night-time, with a cap of the same. But their *Marsseys* or Noblemen imitate the *Turk* both in apparel, and armour. When they are to passe over a river with their armie, they tie three or foure horses together, and taking long poles or pieces of wood, bind them fast to the tails of their horse: so fitting on the poles they drive their horse over. At handie strokets (when they come to joyn battel) they are accounted farre better men then the *Russe* people, fierce by nature, but more hardie and bloudie

by,

by continuall practice of warre, as men knowing no arts of peace, nor any civil practice.

Yet their subtilitie is more then may seem to agree with their barbarous condition. By reason they are practised to invade continually, and to robbe their neighbours that border about them, they are very pregnant and ready-witted to devise stratagems upon the sudden for their better advantage: As in their warre against *Beala* the fourth king of *Hungarie*, whom they invaded with 500000. men, and obtained against him a great victorie. Where among other, having slain his Chancellour, called *Nicholas Schinick*, they found about him the Kings privie seal. Whereupon they devised presently to counterfeit letters in the Kings name, to the cities and towns next about the place, where the field was fought, with charge that in no case they should convey themselves, and their goods out of their dwellings, where they might abide safely without all fear of danger, and not leave the countrey desolate to the possession of fo

so vile, and barbarous an enemy, as  
was the *Tartar* nation, retching them-  
selves in all reprobate manner. For  
notwithstanding he had lost his car-  
riages, with some few stragglers that  
had marched disorderly, yet he daubed  
not but to recover that loss, with  
the assistance of a notable victorie, if  
the savage *Tartar* durst abide him in  
the field. To this purpose having  
written their letters in the *Polish* cha-  
racter, by certain young men whom  
they took in the field, and signed  
them with the Kings seal, they dis-  
patched them forth to all the quarters  
of *Hungarie*, that lay near about the  
place. Whereupon the *Hungarians*,  
that were now flying away with their  
goods, wives, and children, upon  
the rumour of the Kings overthrow,  
taking comfort of these counterfeit  
letters, stayed at home. And so were  
made a prey, being surprised on the  
sudden by this huge number of these  
*Tartars*, that had compassed them  
about before they were aware.

When they besiege a town or fort,  
they offer much parley, and send many  
flattering messages to perswade a  
surrendrie,

littendrie, promising all things that the inhabitants will require; but being once possessed of the place, they use all manner of hostility, and crueltie. This they do upon a rule they have, viz. that Justice is to be practised but towards their own. They encounter not lightly, but they have some ambush, whereunto (having once shewed themselves, and made some short conflict) they retire, as repulsed for fear, and so draw the enemy into it if they can. But the Russie, being well acquainted with their practice, is more warie of them. When they come a roving with some small number, they set on horseback counterfeit shapes of men, that their number may seem greater.

When they make any onset, their manner is to make a great shout, crying all out together, *Olla Billa, Olla Billa, God help us, God help us.* They contemne death so much, as that they choose rather to die then to yield to their enemy, and are seen when they are slain to bite the very weapon, when they are past striking, or helping of themselves. Wherein appeareth how

how different the *Tatar* is in his desperate courage from the *Russe* and *Turk*. For the *Russe* Souldier, if he begin once to retire, putteth all his safetie in his speedie flight; and if once he be taken by his enemy, he neither defendeth himself, nor intreateth for his life, as reckoning straight to die: The *Turk* commonly, when he is past hope of escaping, falleth to intreatie, and casteth away his weapon, offereth both his hands, and holdeth them up, as it were to be tied, hoping to save his life by offering himself bondslave.

The chief boorie the *Tartars* seek for in all their warres, is to get store of captives, specially young boyes and girls, whom they sell to the *Turks*, or other their neighbours. To this purpose they take with them great baskets made like bakers' panniers to carrie them tenderly, and if any of them happen to tire, or to be sick on the way, they dash him against the ground, or some tree, and so leaveth him dead: The Souldiers are not troubled with keeping the captives, and the other boorie, for hindering the

the execution of their warres, but they have certain bands that intend nothing else, appointed of purpose to moysi and keep the captives and the other prey.

The *Russe* borders (being used to their invasions lightly every year in the summer) keep few other cattel on the border parts, save swine onely, which the *Tartar* will not touch nor drive away with him: for that he is of the *Turkish* religion, and will eat no swines flesh. Of Christ our Saviour they confessie as much as doth the *Turk* in his *Alcoran*, viz. that he came of the *Angel Gabriel*, and the *Virgin Marie*, that he was a great Prophet, and shall be the Judge of the world at the last day. In other matteris likewise they are much ordered after the manner and direction of the *Turk*, having felte the *Turkish* forces, when he wonne from them *Azou*, and *Caffa*, with some other towns about the *Euxine* or *Black sea*, that were before tributaries to the *Chrim Tartar*. So that now the Emperour of the *Chrim* for the most part is chosen some one of the Nobilitie.

litie whom the *Turk* doth command; whereby it is brought now to that passe, that the *Chirm* *Tartar* giveth to the *Turk* the tenth part of the spoil, which he getteth in his warres against the Christians.

Hercin they differ from the *Turkishe* religion; for that they have certain idole puppets made of silk or like stuff, of the fashion of a man, which they fasten to the doore of their walking-houses, to be *Yanisse* or keepers of them house. And these idoles are made not by all, but by certaine religious women, which they have among them for that, and like uses. They have besides the image of their King or great *Cham*, of an huge bignesse, which they erect at every stage where the armie marcheth: and this every one must bend and bow unto it as he passeth by it, be he *Tartar* or stranger. They are much given to witchcraft, and ominous conjectures, upon every accident which they hearre or see.

In making of marriages they have no regard of alliance or consanguinitie. Only with his mother, sister, and

and daughter, a man may not marry, and thought he take the woman to his house, and accompanie with her; yet he accounteth her not for his wife, till he have a child by her. Then he beginneth to take a dowrie of his friends, of horse, sheep, kine, &c. If she be barren after a certain time, he garneth her home again.

Under the Empour they have certain Dukes, whom they call *Mores* or *Divisymorfeis*, that rule over a certain number of 10000, 20000, or 30000. apiece, which they call *boordas*. When the Empour hath any use of them to serue in his warres they are bound to come, and to bring with them their souldiers to a certain number, every man with his two horse at the least, the one to ride on, the other to kill, when it cometh to his turn to have his horse eaten. For their chief viuentall, is horse flesh, which they eat without bread, or any other thing with it. So that if a Tawny be taken by a Raffe, he shall before lightly to find a horse logge, or some other part of him at this middle bow.

This

This last year when I was at the *Mosko*, came in one *Kiriach Morsey* nephew to the Emperour of *Chirms* that now is ( whose father was Emperour before ) accompanied with 300. *Tartars*, and his two wives, whereof one was his brothers widow. Where being entertained in very good sort after the *Russe* manner, he had sent unto his lodging for his welcome, to be made ready for his supper and his companies, two very large and fat horses, ready flayed in a sled. They preferre it before other flesh, because the meat is stronger ( as they say ) then beef, mutton, and such like. And yet ( which is maryell ) though they serve all as horsemen in the warre, and eat all of horse-flesh, there are brought yearly to the *Mosko* to be exchanged for other commodities 30. or 40. thousand *Tartar* horse, which they call *Cunes*. They keep also great heards of kine, and flocks of black sheep, rather for the skinnes and milk ( which they carry with them in great bottels ) then for the use of the flesh, though sometimes they eat of

of it. Some use they have of rised figs, and other fruits. They drink milk or their bloud, and for the most part both them both together. They use sometimes as they travell by the way to let their horie bloud in a vein, and so drink it warm, as it cometh from his body.

Towns they plant none, nor other standing buildings, but have walking houses, which the Latines call *Veji*, built upon wheels like a shepherds cottage. These they draw with them whithersoever they go, driving their cattell with them. And when they come to their stage or standing place, they plant their cart-houses very orderly in a rank, and so make the form of streets, and of a large town. And this is the maner of the Emperour himself, who hath no other seat of his Empire but an *Agora*, or town of wood, that moveth with him whithersoever he goeth. As for the fixed and standing building used in other countreys, they say they are unwholesome and unpleasant.

They begin to move their houses and cattell in the spring time from

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the South part of their Countrey towards the North parts. And so driving on till they have grazed all up to the furthest part Northward, they return back again towards their South countrey ( where they continue all the winter ) by ten or twelve miles a stage : in the mean while the grasse being sprung up again, to serve for their cattell as they return. From the border of the *Shalcan* towards the *Caspian* sea, to the *Russe* frontiers, they have a goodly countrey, Specially on the South and Southeast parts, but lost for lack of tillage.

Of money they have no use at all, and therefore preferre brass and steel before other mettals, specially bullette, which they use for swords, knives and other necessaries. As for gold and silver they neglect it of very purpose ( as they do all tillage of their ground ) to be more free for their wandering kind of life, and to keep their countrey lesse subject to invasions. Which giveth them great advantage against all their neighbours, ever invading, and never being invaded. Such as have taken upon them

them to invade their Country ( as of old time *Cyrus* and *Darius* *Hyrcanus*, on the East and Southeast side ) have done it with very ill success, as we find in the stories written of those times. For their manner is when any will invade them, to allure and draw them on by flying and reculing ( as if they were afraid ) till they have drawn them some good way within their countrey. Then when they begin to want virtuall and other necessaries ( as needs they must where nothing is to be had ) to stop up the passages, and inclose them with multitudes. By which stratagem ( as we read in *Lae-*  
*nicus Chalcacondylas* in his *Turkish* *storie* ) they had welnigh surprised the great and huge armie of *Tamer-*  
*lan*, but that he retired with all speed he could towards the river *Tanais*, or *Don*, not without great losse of his men and carriages.

In the *storie* of *Pachymerius* the *Greek* ( which he wrote of the Emperours of *Constantinople* from the beginning of the reigne of *Michael Palaeologus* to the time of *Androni-*

cus the elder) I remember he telleth to the same purpose of one *Nogas* a Tartarian captain under *Cazan* the Emperour of the East *Tartars* (of whom the citie and kingdom of *Azaz* may seem to have taken the denomination) who refused a present of pearl and other jewels sent unto him from *Michael Palaeologus*: asking withall, for what use they served, and whether they were good to keep away sicknesse, death, or other misfortunes of this life, or no. So that it seemeth they have ever or long time been of that mind to value things no further then by the use, and necessarie for which they serve.

For person and complexion they have broad and flat visages, of a tanned colour into yellow and black, fierce and cruell looks, thin haired upon the upper lip, and pit of the chinne, light and nimble bodied, with short legs, as if they were made naturally for horsemen, whereto they practise themselves from their childhood, seldome going afoot about any busynesse. Their speach is very sudden and loud, speaking as it were out

out of a deep hollow throat. When they sing, you would think a cow lowed, or some great bandogge howled. Their greatest exercise is shooting, wherein they train up their children from their very infancie, not suffering them to eat, till they have shot near the mark within a certain scantling. They are the very same that sometimes were called *Scythæ Nomades*, or the *Scythian shepherds*, by the *Greeks* and *Latines*. Some think that the *Turks* took their beginning from the nation of the *Chrim Tartars*. Of which opinion is *Lau-nicus Chalcocondylas* the *Greek* *Historiographer*, in his first book of his *Turkish* *Storie*. Wherein he followeth divers very probable conjectures. The first taken from the very name it self, for that the word *Turk* signifieth a shepherd, or one that followeth a vagrant and wild kind of life. By which name these *Scythian Tartars* have ever been noted, being called by the *Greeks* *Σκυθας νομαδες*, or the *Scythian shepherds*. His second reason, because the *Turks* (in his time) that dwelt in *Asia the less*, to wit, in

*Lydia, Caria, Phrygia, and Cappadocia*, spake the very same language that these *Tartars* did, that dwelt betwixt the river *Tanais* or *Don*, and the country of *Sarmatia*, which (as is well known) are these *Tartars* called *Chirms*. At this time also the whole nation of the *Turks* differ not much in their common speech from the *Tartar* language. Thirdly, because the *Turk* and the *Chrim Tartar* agree so well together, aswell in religion, as in matter of traffick, never invading or injuring one another, save that the *Turk* (since *Laonicus* his time) hath encroched upon some towns upon the *Euxin* sea, that before pertained to the *Chrim Tartar*. Fourthly, because *Ortogules* sonne to *Ognzalpes*, and father to *Otoman* (the first of name of the *Turkish* nation) made his first rodes out of those parts of *Asia* upon the next borderers, till he came towards the countrys about the hill *Taurus*, where he overcame the *Greeks* that inhabited there: and so enlarged the name and territorie of the *Turkish* nation, till he came to *Eubea* and *Africa*, and other

other parts of Greece. This is the opinion of *Lamicus*, who lived among the *Turks* in the time of *Amurac* the sixth *Turkish* Emperour, about the year 1400, when the memorie of their originall was more fresh; and therefore the likelier he was to hit the truth.

There are divers other *Tartars* that border upon *Russia*, as the *Nagayes*, the *Cheremissens*, the *Mordwites*, the *Chircasses*, and the *Shalcans*, which all differ in name more then in regiment, or other condition, from the *Chrim Tartar*, except the *Chircasses* that border Southwest, towards *Lituania*, and are farre more civil then the rest of the *Tartars*, of a comely person, and of a stately behaviour, as applying themselves to the fashion of the *Polonian*. Some of them have sub-jected themselves to the kings of *Poland*, and professie Christianitie. The *Nagay* lieth Eastward, and is reckoned for the best man of warre among all the *Tartars*, but very savage, and cruel above all the rest. The *Cheremissen* *Tartar*, that lieth betwixt the *Russe* and the *Nagay*, are of two

sorts, the *Lngauoy* (that is of the valley) and the *Nagornay* or of the hillie countrey. These have much troubled the Emperours of *Russia*. And therefore they are content now to buy peace of them, under pretence of giving a yearly pension of *Russe* commodities to their *Morseu* or *Diveymorseis*, that are chief of their tribes. For which also they are bound to serve them in their warres, under certain conditions. They are said to be just and true in their dealings; and for that cause they hate the *Russe* people, whom they account to be double and false in all their dealing. And therefore the common sort are very unwilling to keep agreement with them, but that they are kept in by their *Morseis* or Dukes, for their pensions sake.

The most rude and barbarous is counted the *Mordwite Tartar*, that hath many self-fashions, and strange kinds of behaviour, differing from the rest. For his religion, though he acknowledge one god, yet his manner is to worship for god that living thing that he first meeteth in the morning, and

and to swear by it all that whole day, whether it be horse, dog, cat, or whatsoever else it be. When his friend dieth, he killeth his best horse, and having flayed off the skin he carrieth it on high upon a long pole before the corps to the place of buriall. This he doth ( as the *Russe* saith ) that his friend may have a good horse to carrie him to heaven: but it is likelier to declare his love towards his dead friend, in that he will have to die with him the best thing that he hath.

Next to the kingdome of *Astrakan*, that is the furthest part South-eastward of the *Russe* dominion, lieth the *Shalcan*, and the countrey of *Media*: whither the *Russe* merchants trade for raw silks, syndon, saphion, skins, and other commodities. The chief towns of *Media* where the *Russe* tradeth are *Derbent* (built by *Alexander the great*, as the inhabitants say) and *Zamachie*, where the staple is kept for raw silks. Their manner is in the Spring-time to reviye the silk-worms (that lie dead all the Winter) by laying them in the warm sunne, and ( to hasten their quickning that

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they may sooner go to work) to put them into bags, and so to hang them under their childrens arms. As for the worm called *Chrinisim* (as we call it *cbrymsim*) that maketh coloured silk, it is bred not in *Media* but in *Affyria*. This trade to *Derbent* & *Samachie* for raw silk, and other commodities of that countrey, as also into *Perse*, and *Rougharia*, down the river *Volgaa*, and through the *Caspian* sea, is permitted as well to the English, as to the *Russe* merchants, by the Emperours last grant at my being there. Which he accounteth for a very speciall favour, and might prove indeed very beneficiall to our English merchants, if the trade were well and orderly used.

The whole nation of the *Tartars* are utterly void of all learning, and without written Law. Yet certain rules they have which they hold by tradition, common to all the *Hordes* for the practice of their life: Which are of this sort, 1. To obey their Emperour and other Magistrates, whatsoever they command about the publick service. 2. Except for the publick beauf.

before, every man to be free and out of controllment. 3. No private man to possess any lands, but the whole countrey to be as a common. 4. To neglect all daintiness and varietie of meats, and to content themselves with that which cometh next to hand, for more hardnesse, and readinesse in the executing of their affaires. 5. To wear any base attire, and to patch their clothes, whether there be any need or not: that when there is need, it be no shame to wear a patcht coat. 6. To take or steal from any stranger whatsoever they can get, as being enemies to all men, save to such as will subject themselves to them. 7. Towards their own boord and nation to be true in word, and indeed. 8. To suffer no stranger to come within the Realm: If any do, the same to be bondslave to him that first taketh him, except such merchants and other as have the Tartar. Bull or passport above them.

Of.

## Of the Permiens, Samoites, and Lappes.

### CHAP. XX.

The Permiens and Samoites that lie from *Russia* North and North-east, are thought likewise to have taken their beginning from the *Tartar* kind. And it may partly be gheffed by the fashion of their countenance, as having all broad and flat faces, as the *Tartars* have, except the *Chircheses*. The *Permiens* are accounted for a very ancient people. They are now subject to the *Russe*. They live by hunting, and trading with their forces, as doth also the *Samoit*, that dwelleth more towards the North-sea. The *Samoit* hath his name (as the *Russe* saith) of eating himself: as if in times past they lived as the Cannibals, eating one another. Which they make more probable, because at this time they eat all kind of raw flesh, whatsoever it be, even the very carrion that lieth in the ditch. But as the *Samoies* themselves will say, they were called *Samois*, that is of themselves,

lives, as though they were Indigenes, or people bred upon that very soil, that never changed their seat from one place to another, as most nations have done. They are subject at this time to the Emperour of Russia.

I talked with certain of them, and find that they acknowledge one God but represent him by such things as they have most use and good by. And therefore they worship the Sunne, the Ollen, the Losh; and such-like. As for the storie of *Sata Baba* or the *Golden bagge* (which I have read in some maps, and descriptions of these countreyes, to be an idole after the form of an old woman) that being demanded by the Priest, giveth them certain Oracles concerning the success and event of things, I found it to be but a very fable. Only in the province of *Obdoria* upon the Seaside, near to the mouth of the great river *Obba*, there is a rock which naturally (being somewhat helped by imagination) may seem to bear the shape of a ragged woman, with a child in her arms (as the rock by the North cape the shape of a Friar) where

where the *Obdonian Samites* use much to resort, by reason of the commoditie of the place for fishing: and there sometime (as their manner is) conceive and practise their sorceries, and ominous conjecturings about the good or bad speed of their journeys, fishings, huntings, and such like.

They are clad in Seal skins, with the hairy side outwards down as low as the knees, with their breeches and netherstocks of the same, both men & women. They are all black haired, naturally beardless. And therefore the men are hardly discerned from the women by their looks: save that the women wear a lock of hair down along both their ears. They live in a manner a wild and savage life, roving still from one place of the country to the other, without any property of house or land more to one then to another. Their leader or director in every company is their *Papa* or *Priest* (a woman named) *Ullana*.

On the North-side of *Russia* next to *Carelia*, lieth the country of *Lapland*, which reacheth in length from the furthest points Northward (or-wards

wards the Northcape) to the furthest part Southeast (which the Russes call eth *Sweetnesse* or Holie hole, the English men *Capegrace*) about 345. verit or miles. From *Sweetnesse* to *Gandolax* by the way of *Varfega* (which measureth the breadth of that countrey) is 90. miles or thereabouts. The whole countrey in a manner is either lakes, or mountains, which towards the Sea-side are called *Tawdro*, because they are all of hard and craggie rock; but the inland parts are well furnished with woods, that grow on the hills sides, the lakes lying between. Their diet is very bare and simple. Bread they have none, but feed onely upon fish and fowl. They are subject to the Emperour of *Russia*, and the two Kings of *Sweden* and *Denmark*; which all exact tribute and custome of them (as was said before); but the Emperour of *Russia* beareth the greatest hand over them, and exacts of them farre more then the rest. The opinion is that they were first termed *Lappes* of their brief and short speech. The Russes divideth the whole nation of the *Lappes* into two sorts;

The one they call *Norwremansky Lepary*, that is, the *Norwegian Lappes* because they be of the Danish religion. For the *Danes* and *Norwegians* they account for one people. The other that have no religion at all, but live as brute and Heathenish people, without God in the world, they call *Dikoy Lepary*, or the wild *Lappes*.

The whole nation is utterly unlearned, having not so much as the use of any Alphabet, or letter among them. For practice of witchcraft and sorcerie they passe all nations in the world: Though for the enchanting of ships that sail along their coast (as I have heard it reported) and their giving of winds good to their friends, and contrary to other, whom they mean to hurt, by tying of certain knots upon a rope (somewhat like to the tale of *Nelus* his windbag) is a very fable, devised (as may seem) by themselves, to terrifie sailors for coming near their coast. Their weapons are the long bow, and handgunne, wherein they excell, as well for quicknesse to charge and discharge, as for nearnesse at the mark,

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by reason of their continuall practice (whereto they are forced) of shooting at wild fowl. Their manner is in Summer time to come down in great companies to the sea-side, to *Wardbyse*, *Cola*, *Keger*, and the bay of *Vedagoba*, and there to fish for Cod, Salmon, and But-fish which they sell to the *Russes*, *Danes*, and *Norwegians*, and now of late to the English men that trade thither with cloth, which they exchange with the *Lappes* and *Corelians* for their fish, oyl, and furres, whereof also they have some store. They hold their mart at *Cola* on S. Peters day, what time the Captain of *Wardbyse* (that is resiant there for the king of Denmark) must be present, or at least send his deputie to set prices upon their stockfish, trane-oyl, furres, and other commodities; as also the *Russe* Emperours customer, or tribute-taker, to receive his custome, which is ever payed before any thing can be bought, or sold. When their fishing is done, their manner is to draw their carbasses or boats on shore, and there to leave them with the keel turned upwards

upwards till the next spring tide. Their travell to and fro is upon sleds, drawen by the Olen deer, which they use to runn a grazing all the summer time, in an island called *Kilden* ( of a very good soil compred with other parts of that countrey) and towards the winter time, when the snow beginneth to fall, they fetch them home again for the use of their sled.

*Of their Ecclesiastical state,  
with their Church officers.*

CHAP. XXI.

**C**ONCERNING the government of their Church, it is framed altogether after the manner of the Greek, as being a part of that Church, and never acknowledging the jurisdiction of the Latine Church usurped by the Pope. That I may keep a better measure in describing their ceremonies, then they in the using them ( wherein they are infinite ) I will note briefly, First, what Ecclesiastical degrees or offices they have, with the

sizeable jurisdiction and practise of them upon. Secondly, what doctrine they hold in deer: matter of religion. Thirdly, what g all liturgie, or form of service they use in their Churches, with the manner of their administering the Sacraments. Fourthly, what other strange ceremonies and superstitious devotions are used among them.

Their offices or degrees of Churchmen, are as many in number, and the same in a manner both in name and degree, that were in the Western churches. First they have their *Patriarch*, then their *Metropolites*, their *Archbishops*, their *Vladikey* or *Bisbops*, their *Protopapies* or *Archpriests*, their *Papies* or *Priests*, their *Deacons*, *Fri-  
ers*, *Monks*, *Nunnes*, and *Eremites*.

Their *Patriarch* or chief director in matter of religion, untill this last year, was of the citie of *Constanti-  
nople* ( whom they called the *Patri-  
arch of Sio* ) because being driven by the *Turk* out of *Constantinople* ( the seat of his Empire ) he removed to the Isle *Sio*, sometimes called *Chio*, and there placed his Patriarchicall see. So that the Emperours, and cler-  
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gie of *Russia*, were woorht yearly to send gifts thither, and to acknowledge a spirituall kind of homage and subjection due to him , and to that Church. Which custome they have held ( as it seemeth ) ever since they professed the Christian religion. Which how long it hath been, I could not well learn , for that they have no storie or monument of antiquities ( that I could hear of ) to shew what hath been done in times past within their countrey, concerning either Church or Common wealth matters. Only I heare a report among them, that about three hundred years since there was a marriage betwixt the Emperour of *Constantinople*, and the kings daughter of that countrey , who at the first denied to joyn his daughter in marriage with the Greek Emperour, because he was of the Christian religion. Which agreeth well with that I find in the storie of *Laonicus Chalcaondylas* concerning Turkish affairs in his fourth book , where he speaketh of such a marriage betwixt *John the Greek Emperour*, and the Kings daughter of *Sarmatia*. And this

as argueth out of their own report, that at that time they had not received the Christian religion: as also that they were converted to the faith, and withall perverted at the very same time, receiving the doctrine of the Gospel corrupted with superstitions even at the first when they took it from the Greek Church, which it self then was degenerate, and corrupted with many superstitions and foul errours, both in doctrine and discipline, as may appear by the story of *Nicephorus Gregoras*, in his 8. and 9. books. But as touching the time of their conversion to the Christian faith, I suppose rather that it is mistaken by the *Russe*, for that which I find in the *Polonian Storie* the second book the third chapter: where it is said that about the year 990. *Wladimirus* Duke of *Russia* married one *Anne* sister to *Basilius* and *Constantinus*, brothers, and Emperours of *Constantinople*. Whereupon the *Russe* received the faith and profession of Christ. Which though is be somewhat more ancient then the time noted before out of the *Russe* report, yet

yet it falleth out all to one reckoning, touching this point, viz. in what truth and sinceritie of doctrine the *Russe* received the first stamp of religion, forasmuch as the *Greek* church at that time also was many wayes infected with error and superstition.

At my being there, the year 1588. came unto the *Mosko* the Patriarch of *Constantinople* or *Sio*, called *Hieronyma*, being banished ( as some said ) by the *Turk*, as some other reported by the *Greek* cleric deprived. The *Emperour*, being given altogether to superstitious devotions, gave him great entertainment. Before his coming to *Mosko*, he had been in *Italy* with the *Pope*, as was reported then by some of his companie. His errand was to consult with the *Emperour* concerning these points: First about a league to passe betwixt him and the king of *Spain*, as the mestest Prince to joyn with him in opposition against the *Turk*. To which purpose also Embassages had passed betwixt the *Russe* and the *Perſian*. Likewise from the *Georgians* to the *Emperour*

Emperour of *Rusſia*, to joyn league together for the invading of the Turk, all sides of his dominion, taking advantage of the ſimpler qualitie of the Turk that now is. This treaſure was helped forward by the Emperours Embaſſadour of Almain, at the fame time to ſolicite an inviſion upon the parts of *Polonia*, that lie towards *Ruſland*, and to borow money of the *Rusſe* Emperour, to pursue the warre for his brother *Maximilian*, againſt the *Swedens* (one now king of *Poland*). But this conſultation concerning a league be- wixt the *Rusſe* and the *Spaniard* which was in ſome forwardneſſe, at by coming to *Mosko*, and already one appointed for Embaſſage into *Spain* (was marred, by means of the overthrow given to the *Spaniſh* king by her Majeftie, the Queen of *Eng- land*, this laſt year. Which made the *Rusſe* Emperour and his Counſell to give a ſadder countenance to the *Engliſh* Embaſſadour at that time, for that they were diſappointed of ſo good a policie, as was this conjuſtition ſuppoſed to be betwixt them and the *Spaniſh*.

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His second purpose ( whereto the first servd as an introduction ) was in revenge of the Turk and the Greek clergie, that had thrust him from his seat, to treat with them about the reducing of the *Rosse* Church under the Pope of Rome. Wherein it may seem that coming lately from Rome, he was set on by the Pope, who hath attempted the same many times before, though all in vain, and namely in the time of the late Emperour *Fuan Vasilowich*, by one *Anthony* his Legate; But thought this belike a farre better mean to obtain his purpose by treatie and mediation of their own Patriarch. But this not succeeding, the Patriarch fell to a third point of treatie, concerning the resignation of his Patriarchship, and translation of the See from *Constantinople* or *Sis* to the citie of *Malico*. Which was so well liked, and intretained by the Emperour ( as a matter of high religion and policie ) that no other treatie ( specially of forein Embassages ) could be heard or regarded till that matter was concluded.

The reasons wherewith the Patriarch perswaded the translating of his See to the citie of *Mosko* were these in effect: First, for that the See of the Patriarch was under the *Turk* that is enemie to the faith, and therefore to be removed into some other countrey of Christian profession. Secondly, because the *Russe Church* was the onely naturall daughter of the *Greek* at this time, and holdeth the same doctrine and ceremonies with it, the rest being all subject to the *Turk*, and fallen away from the right profession. Wherein the subtil *Greek*, to make the better market of his broken ware, advanced the honour that would grow to the *Emperour*, and his countrey, to have the Patriarchs seat translated into the chief citie and seat of his Empire. As for the right of translating the See, and appointing his successor, he made no doubt of it, but that it pertained wholly to himself.

So the *Emperour* and his Counsell, with the principall of his clergie, being assembled at the *Mosko*, it was determined that the *Metropolite* of

Moske should become Patriarch of the whole Greek Church, and have the same full authoritie and jurisdiction that pertained before to the Patriarch of *Constantinople* by *Actio*. And that is might be done with more order and solemnitie, the 25. of Januari, 1588. the Greek Patriarch accompanied with the *Russe* Clergie went to the great Church of *Presbiterie*, or our *Ladie*, within the Emperours castle (having first wandered through the whole citie in manner of a procession, and blessing the people with his two fingers) where he made an Oration, and delivered his resignation in an instrument of writing, and so layed down his Patriarchicall staff, which was presently received by the Metropolite of *Moske*, and divers other ceremonies used about the inauguration of this new Patriarch.

The day was holden very solemnly by the people of the citie, who were commanded to forbear their works, and to attend this solemnitie. The great Patriarch that day was honoured with rich presents, sent him from the

the Emperour and Empresse, of plate, cloth of gold, farras, &c. carried with great pomp through the streets of Mosko, and at his departing received many gifts more, both from the Emperour, Nobilitie, and Clergie. Thus the Patriarchship of *Constantinople* or *Sio* (which hath continued since the Council of *Nice*) is now translated to *Mosko*, or they made believe that they have a Patriarch with the same right and authoritie that the other had. Wherein the subtil *Greek* hath made good advantage of their superstition, and is now gone away with a rich bootie into *Poland*, whether their Patriarchship be current or not.

The matter is not unlike to make some schisme betwixt the *Greek* and *Russe* Church, if the *Russe* hold this Patriarchship that he hath so well payed for, and the *Greeks* elect another whilstall, as likely they will, whether this man were banished by the *Turk*, or deprived by order of his own Clergie. Which might happen to give advantage to the Pope, and to bring over the *Russe* Church to the

Sea of Rome ( to which end peradventure he devised this stratagem, and cast in this matter of schisme among them ) but that the Emperours of *Russia* know well enough, by the example of other Christian Princes, what inconvenience would grow to their state and countrey by subjecting themselves to the Romish Sea. To which end the late Emperour *Juan Vasilowitch* was very inquisitive of the Popes authoritic over the Princes of Christendome, and sent one of very purpose to *Rome*, to behold the order and behaviour of his Court.

With this Patriarch *Hieronimo* was driven out at the same time by the great *Turk* one *Demetrio*, Archbishop of *Larissa*, who is now in *England*, and pretendeth the same cause of their banishment by the Turk ( to wit ) their not admitting of the Popes new *Kalender* for the alteration of the year. Which how unlikely it is, may appear by these circumstances First, because there is no such affection nor friendly respect betwixt the Pope and the Turkey as that he should banish a subject for not obeying the

Popes ordinance, specially in a matter of some sequelle for the alteration of times within his own countreys. Secondly, for that he maketh no such scruple in deducting of times, and keeping of a just and precise account from the incarnation of Christ, whom he doth not acknowledge otherwise then I noted before. Thirdly, for that the said Patriarch is now at *Naples in Italie*, where it may be ghesst he would not have gone within the Popes reach, and so near to his nose, if he had been banished for opposing himself against the Popes decree.

This office of Patriarchship now translated to *Mosko* beareth a superior authoritie over all the Churches, not onely of *Russia* and other the Emperours dominions, but throughout all the Churches of Christendome that were before under the Patriarch of *Constantinople* or *Sio*: or at least the *Russe* Patriarch imagineth himself to have the same authoritie. He bath under him as his proper diocese the Province of *Mosko*, besides other peculiars. His court or office is kept at the *Mosko*.

Before the creation of this new Patriarch they had but one Metropo-  
lite, that was called the Metropo-  
lite of *Mosko*. Now for more state to  
their Church and new Patriarch,  
they have two Metropolites, the one  
of *Novogred velica*, the other of *Ros-  
tov*. Their office is to receive of  
the Patriarch such Ecclesiastical or-  
ders as he thinketh good, and to de-  
liver the charge of them over to the  
Archbishops, besides the ordering of  
their own diocese.

Their Archbishops are four: of  
*Smolensko*, *Caran*, *Vobko*, and *Vo-  
logda*. The parts of their office is all  
one with the Metropolites, save that  
they have an under jurisdiction, as  
Suffragans to the Metropolites, and  
superiors to the Bishops. The  
next are the *Vladikeis*, or Bishops,  
that are but six in all: of *Crutiska*, of  
*Keran*, of *Ofer* and *Tarshack*, of  
*Collomenska*, of *Volodemer*, of *Su-  
dalla*. These have every one a very  
large diocese, as dividing the rest of  
the whole countrey among them.

The matters pertaining to the Ec-  
clesiastical jurisdiction of the Metro-  
polites,

polices, Archbishops, and Bishops, are the same in a manner that are used by the Clergie in other parts of Christendome. For besides their authoritie over the Clergie, and ordering such matters as are mere Ecclesiastical, their jurisdiction extendeth to all testamentarie causes, matters of marriage, and divorcements, some pleas of injuries, &c. To which purpose also they have their Officials, or Commissaries (which they call *Bojarskey*) that are Laymen of the degree of Dukes, or Gentlemen, that keep their Courts, and execute their jurisdiction. Which, besides their other oppressions over the common people, reigne over the Priests, as the Dukes and Diacks do over the poore people within their precincts. As for the Archbishop or Bishop himself, he beareth no sway in deciding those causes that are brought into his Court: But if he would moderate any matter, he must do it by intreatie with his Gentleman Officiall. The reason is, because these *Bojarskey*, or Gentlemen Officials, are not appointed by the Bishops, but by the

Emperour himself, or his Council, and are to give account of their doings to none but to them. If the Bishop can intreat at his admission to have the choice of his own Official, it is accounted for a speciall great favour. But to speak it as it is, the Clergie of *Russia*, as well concerning their lands and revenues, as their authoritie and jurisdiction, are altogether ordered and overruled by the Emperour, and his Council, and have so much and no more of both as their pleasure doth permit them. They have also their assistants or severall Councils (as they call them) of certain Priests that are of their diocese, residing within their cathedral cities, to the number of four and twentie apiece. These advise with them about the speciall and necessarie matters belonging to their charge.

Concerning their rents and revenues to maintain their dignities, it is somewhat large. The Patriarchs yearly rents out of his lands (besides other fees) is about 3000. rubbels or marks. The Metropolites and Arch-

Archbishops about 2500. The Bishops some a 1000. some 800. some 500, &c. They have had some of them (as I have heard say) ten or twelve thousand rubbels a year, as had the Metropolite of Novograde.

Their habit or apparel (when they shew themselves in their Pontificalibus after their solemnest manner) is a mitre on their heads, after the Popish fashion, set with pearl and precious stone, a cope on their backs, commonly of cloth of gold, embroidered with pearl, and a Crosiers staff in their hands, layed over all with plate of silver double gilt, with a crosse or shepherds crook at the upper end of it. Their ordinary habit otherwise when they ride or go abroad is a hood on their heads of black colour, that hangeth down their backs, and standeth out like a boungace before. Their upper garment (which they call *Reis*), is a gown or mante of black Damask, with many lists or gards of white Satten laid upon it, every gard about two fingers broad, and their Crosiers staff carried before them, Them-

selues follow after, blessing the people with their two forefingers, with a maruellous grace.

The election and appointing of the Bishops and the rest pertaineth wholly to the Emperour himself. They are chosen ever out of the Monasteries, so that there is no Bishop, Archbishop, nor Metropolite, but hath been a Monk, or Friar before. And by that reason they are, and must all be unmarried men, for their vow of chasteitie when they were first shorn. When the Emperour hath appointed whom he thinketh good, he is invested in the Cathedrall church of his Diocese with many ceremonies, much after the manner of the Popish inauguration. They have also their Deans, and their Archdeacons.

As for preaching the word of God, or any teaching, or exhorting such as are under them, they neither use it, nor have any skill of it: the whole Clergie being utterly unlearned both for other knowledge, and in the word of God. Onely their manner is twice every year, w<sup>i</sup>z. the first of September & which is the first day

of their year,) and on S. John Battis day, to make an ordinarie speech to the people, every Metropole, Archbishop, and Bishop in his Cathedrall Church, to this or like effect: That if any be in malice towards his neighbour, he shall leave off his malice; if any have thought of treason, or rebellion, against his Prince, beware of such practise; if he have not kept his fasts, and vows, nor done his o:her duties to the holy Church, he shall amend that fault, &c. And this is a matter of form with them, uttered in as many words, and no more, in a manner, then I have here set down. Yet the matter is done with that grace and solemnitie, in a pulpit of purpose, set up for this one Act, as if he were to discourse at large of the whole substance of divinitie. At the Masses the Emperour himself is ever present at this solemn exhortation.

As themselves are void of all manner of learning, so are they warie to keep out all means that might bring any in, as fearing to have their ignorance and ungodliness discovered.

To.

To that purpose they have perswaded the Emperours that it would breed innovation, and so danger to their state, to have any noveltie of learning come within the Realm. Wherein they say but truth: for that a man of spirit and understanding, helped by learning and liberall education, can hardly indure a tyrannicall government. Some years past, in the other Emperours time, there came a Preffe and Letters out of *Polonia* to the citie of *Mosko*, where a printing-house was set up, with great liking and allowance of the Emperour himself: But not long after, the house was set on fire in the night time, and the preffe and letters quite burnt up, as was thought, by the procurement of the Clergie men.

Their Priests ( whom they call *Papæ* ) are made by the Bishops, without any great triall for worthinesse of gifts, before they admit them, or ceremonies in their admission, save that their heads are shorn ( not shaven, for that they like not ) about an hand-breadth or more in the crown, and that place anointed with oyl by the

the Bishop, who in his admission putteth upon the priest, first his surplice, and then setteth a white croſſe on his breast of ſilk, or ſome other matter, which he is to wear eight dayes, and no more; and ſo giveth him authoritie to ſay and ſing in the Church, and to administer the Sacraments.

They are men utterly unlearned; which is no marvell, forasmuch as their makers, the Bishops themſelves (as before was ſaid) are clear of that qualitie, and make no further uſe at all of any kind of learning, no not of the Scriptures themſelves, ſave to reade and to ſing them. Their ordinary charge and function is to ſay the Liturgie, to administer the Sacraments after their manner, to keep and deck their idols, and to do the other ceremonies uſually in their Churches. Their number is great, because their towns are parted into many ſmall parishes without any diſcretion for diuiding them into competent numbers of houſholds, and people for a juſt congregation, as the manner in all places, where the means

means is neglected for increasing of knowledge, and instruction towards God. Which cannot well be had, where by means of an unequal partition of the people, and parishes, there followeth a want and unquantitative of stipend for a sufficient minister. This is a sinning of his Church.

For their priests, it is lawfull to marry for the first wife. But if the first wife die, a second he can take, but he must lose his Priesthood, and his living withall. The reason they make out of that place of Saint Bartholomew's is, that he will understand, thinking that to be spent on divers wives successively, when the first wife is dead. If he will make marriage again after his first wife is dead, he is no longer called Reme, but Remarius, or Priest quondam. This maketh the Priests to make much of their wives, who are accounted as the most honest and of best reputation among the women of the parishes. as he used to do in former times.

For the stipend of the Priest, their manner is not to pay him any tenth

of corn, or ought else; but he must hand at the devotion of the people of his parish, and make up the sum comittes towards his maintenance, so well as he can, by offerings, shrifts, marriages, burials, dinges, and prayers for the dead and the living (which they call *Melitua*.) For besides their publick service within their Churches, their maner is for every private man to have a prayer said for him by the Priest, upon any occasion of busynesse whatsoever, whether he ride, go, sail, plough, or what sover else he doth. Which is not strained according to the occasion of his busynesse, but as random, being some of their ordinary and usuall Church-prayers. And this is thought no less holy and effectuall if it be repeated by the Priest, through gathering, than by his own. They have a custome besides to solemnize the Saintes day that is patron to their Church, once every year, what time all their neighbours of their countrey and parishes about come in to have prayers said to that Saint for themselves, and their friends, and to make an offering.

ing to the Priest for his pains. This offering may yield them some ten pounds a year, more or lesse, as the patron or Saint of that Church is of credit, and estimation among them. The manner is on this day (which they keep anniversarie) for the priest to hire divers of his neighbour-priests to help him, as having more dishes to dresse for the Saint, then he can well turn his hand unto. They use besides to visit their parishioners houses, with holy water, and perfume, commonly once a quarter: and so having sprinkled and becensed the good man and his wife, with the rest of their household, and household-stuff, they receive some devotion more or lesse, as the man is of abilitie. This and the rest laid altogether may make up for the priest towards his maintenance about thirty or fourty rubbles a year, whereof he payeth the tenth part to the Bishop of the Diocese.

The Pope or Priest is known by his long tufts of hair, hanging down by his ears, his gown with a broad cape, and a walking-staff in his hand.

For

For the rest of his habit, he is apparelled like the common sort. When he saith the Liturgie or service, within the Church, he hath on him his surplice, and sometimes his cope, if the day be more solemn. They have besides their *Papaes* or Priests, their *thurnapapaes* (as they call them) that is, *Black Priests*: that may keep their Bessices though they be admitted Friers withall within some Monastrie. They seem to be the very same that were called Regular Priests in the Popish Church. Under the Priest is a Deacon in every Church, that doth nothing but the office of a parish-clerk. As for their *Protopapaes*, or *Archpriests*, and their *Archdeacons* (that are next in election to be their *Protopapas*) they serve onely in the cathedrall Churches.

Of Friers they have an infinite rabble, farre greater then in any other countrey, where Popery is professed. Every citie, and good part of the countrey, swarmeth full of them. For they have wrought (as the Popish Friers did by their superstition and hypocrisie) that if any part of the

Realm

## apo Their Ecclesiastical Power

Reaume be better and sweeter then other, there standeth a Friery or Monastery dedicated to sogne Saint.

The number of them is so much the greater, not onely for that it is augmented by the superstition of the country, but because the Priors his is the safest from the oppressions and exactions that fall upon the Commons. Which causeth many to put on the Friars weed, as the best ar-  
mout to bear off such blows. Besides such as are voluntarie, there are di-  
vers that are forced to shier them-  
selves Friars, upon some displeasure. These are for the most part of the chief Nobilitie. Divers take the Mo-  
nasteries as a place of Sanctuary, and there become Friars, to avoid some punishment that they had deserved by the laws of the Realm. For if he get a Monastery over his head, and there put on a cowl before he be at-  
tached, it is a protection to him for ever against any law, for what crime soever; except it be for treason. But this Privilege goeth withal, that no man cometh there (except such as are commanded by the Emperour to

received) but he giveth them lands, or bringeth his stock with him, and poueth it into the common Treasurie. Some bring 2. 1000. rubbles, and some more. None is admitted under 3. or 4. hundred.

The manner of their admission is after this sort. First, the Abbot strippeth him of all his secular or ordinary apparel: Then he putteth upon him next to his skinne a white flannell shirt, with a long garment over it down to the ground, girded unto him with a broad leather belt. His uppermost garment is a weed of *Garrus*, or *Say*, for colour and fashion much like to the upper weed of a Chimney-sweeper. Then is his crown shorn a hand-breadth or more, close to the very skinne, and these or like words pronounced by the Abbot whiles he clippeth his hair. *As these hairs are clipp'd off, and taken from thy head, so now we take thee, and separate thee clean from the world, and worldly things, &c.* This done, he anointeth his crown with oyl, and putteth on his cowl, and so taketh him in among the Fraternicie. They vow per-  
petually

petual chastity, & abstinence from flesh.

Besides their lands (that are very great) they are the greatest merchandis in the whole countrey, and deal for all manner of commodities. Some of their Monasteries dispend in lands 1000, or 2000 rubbles a year. There is one Abbey called *Tyots*, that bath in lands and fees the summe of 100000, rubbles or marks a year. It is built in manner of a Castle, walled round about, with great ordinance planted on the wall, and containeth within it a large breadth of ground, & great varietie of building. There are of Friars within it (besides their officers, and other servants) about 700. The Empresse that now is hath many vows to *Saint Sergius*, that is patron there, to intreat him to make her fruitfull, as having no children by the Emperour her husband. Lightly every year she goeth on pilgrimage to him from the *Mosko* on foot, about 80. English miles, with 5. or 600. women attending on her, all in bluc liveryes, & 4000 souldiers for her guard. But *S. Sergius* hath not yet heard her prayers, though (they say) he bath a speciall gift and faculty that way.

What learning there is among their Friers, may be known by their Bishops, that are the choice men out of all their monasteries. I talked with one of them at the Citie of *Vologda*, where (to trie his skill) I offered him a *Russe* Testament, and turned him to the first Chapter of *S. Matthews* Gospel, where he began to reade in very good order. I asked him first what part of Scripture it was, that he had read? he answered that he could not well tell. How many Evangelists there were in the new Testament? He said, he knew not. How many Apostles there were? He thought there were twelve. How he should be saved? Whereunto he answered me with a piece of *Russe* doctrine, that he knew not whether he should be saved or no: but if God would *Postallowate* him, or gratifie him so much, as to save him, so it was, he would be glad of it; if not, what remedie. I asked him, why he shone himself a Frier? He answered, because he would eat his bread with peace. This is the learning of the Friers of *Russia*, which though it be not

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not to be measured by one, yet partly  
it may be ghester by the ignorance of  
this man, what is in the rest.

They have also many Manneries,  
whereof some may admit none but  
Noblemen's widows, and daughters,  
when the Emperour meaneth to keep  
them unmarried, from continuing  
the bloud or stock which he would  
have extinguished. To speak of the  
life of their Friars and Nunnies, it  
needs not to those that know the hy-  
pocrisie & uncleanness of that Clo-  
ister-brand. The Ruge himself (though  
otherwise addicted to all superstition ) speaketh so foully of it, that it  
must needs gain silence of any mo-  
dest man.

Besides these, they have certain  
Eremites, (whom they call Hesychia) that are like to those Gymnophibii  
for their life and behaviour, though  
farre unlike for their knowledge and  
learning. They use to go stark naked,  
saye a clour about their middle,  
with their hair hanging long, and  
wildly about their shoulders, and ma-  
ny of them with an iron roller or  
chain about their necks or mids, even

in the very extremities of winter. These they make as Prophets, and men of grace holiness, giving them a liberty to speake what they list, without any control or rest, though it be of the very highest himself. So that if he reprove any openly, in what forsorver, they answer nothing, but that it is *Paganum*, that is, for their sakes. And if any of them take some piece of sale-ware from any mans shop, as he passeth by, so great where he list, he thinketh himself much helmed of God, and much beholding to the holy man for taking it in that sort. And if he be spied you see, they say, Of this kind, there are not many, because it is a very hard and cold profession to go naked in Russia, especially in Winter. Among other at this time they have one at Moscow, that walketh naked about the streets, and in the high wayes commonly, against the state and goyernment, especially against the *Godolines*, that are thought at this time to be great oppressours of that Commonwealth. Another there was that died not many yeare ago, (whom they called *Bala*,

leo) that would take upon him to reprove the old Emperour for all his crueltie & oppressions done towards his people. His bodie they have translated of late into a sumptuous Church, near the Emperours house in *Mosko*, and have canonized him for a Saint. Many miracles he doth there (for so the Friers make the people to believe) and many offerings are made unto him, not onely by the people, but by the chief Nobilitie, and the Emperour, and Empresse themselves, which visit that Church with great devotion. But this last year, at my being at *Mosko*, this Saint had ill luck in working his miracles. For a lame man that had his limbs restored (as it was pretended by him) was charged by a woman that was familiar with him (being then fallen out) that he halterd but in the day time, and could leap merrily when he came home at night. And that he had intended this matter six years before. Now he is put into a Monasterie, and there railleth upon the Friers, that hired him to have this counterfeit miracle practised upon

on him. Besides this disgrace, a little before my coming from thence, there were eight slain within his Church by fire in a thunder: Which caused his bels ( that were tingling before all day and night long as in triumph of the miracles wrought by *Basile* their Saint ) to ring somewhat softer, and hath wrought no little discredit to this miracle-worker. There was another of great account at *Plesko* ( called *Nicola of Plesko* ) that did much good, when this Emperours father came to sack the town, upon suspicion of their revolting and rebellion against him. The Emperour, after he had saluted the *Eremite* at his lodging, sent him a reward. And the *Holy man*, to requite the Emperour, sent him a piece of raw flesh, being then their Lent time. Which the Emperour seeing, bid one to tell him that he marvelled that the *Holy man* would offer him flesh to eat in the Lent, when it was forbidden by order of holy Church. And doth *Evasko* ( which is as much to say, as Jack ) think ( quoth *Nicola* ) that it is unlawfull to eat a piece of beasts flesh

in Lent, and not to eat up so much mans flesh as he hath done already? So threatening the Emperour with a prophetic of some hard adventure to come upon him, except he left murdering of his people, and departed the town, he saved a great many mens lives at that time.

This maketh the people to like very well of them, because they are as *Pasquils*, to note their great mens faults, that no man else dare speak of. Yet it falleth out sometime that for this rude libertie, which they take upon them, after a counterfeit manner, by imitation of Prophets, they are made away in secret, as was one or two of them in the last Emperours time, for being overbold in speaking against his government.

*Of their Liturgie or forms of Church-service, and their manner of administering the Sacraments.*

**C H A P. X X I.**  
 Their morning service they call *Zaurana*, that is, matins. It is done

done in this order. The Priest entereth into the Church with his Deacon following him. And when he is come to the middle of the Church, he beginneth to say with a loud voice, *Blas-  
favey Vladika* ( that is ) *Blesse us  
heavenly Passour*, meaning of Christ. Then he addeth, *In the name of the  
Father, and of the Sonne, and of the  
holy Ghost, one very God in Trinitie:* and *Aspody Pomeluy*, or, *Lord have  
mercy upon us, Lord have mercy upon  
us, Lord have mercy upon us*, repeated three times. This done, he marcheth on towards the Chancel, or *Sanctum  
Sangorum* ( as they use to call it ) and so entreth into the *Sebarsuey Dwere*, or the heavenly doore, which no man may enter into but the Priest only. Where standing at the altar or table ( set near to the upper wall of the chancell ) he saith the Lords prayer, and then again *Aspody Pomeluy*, or *Lord have mercie upon us, Lord have  
mercie upon us*, &c. pronounced twelve times. Then, *Praised be the  
Trinitie, the Father, Sonne, and holy  
Ghost, for ever and ever.* Whereto the Deacons, and people say, *Amen.*

Next after the Priest addeth the Psalms for that day, and beginneth with *O come let us worship, and fall down before the Lord, &c.* and therewithall himself with the Deacons, and people, all turn themselves towards their Idols or Images that hang on the wall, and crossing themselves, bow down three times, knocking their heads to the very ground. After this, he readeth the ten commandments, and *Athanasius* Creed out of the Service book.

This being done, the Deacon that standeth without the heavenly doore or chancell readeth a piece of a Legend out of a written book ( for they have it not in print ) of some Saints life, miracles, &c. This is divided into many parts, for every day in the year, and is read by them with a plain singing note, not unlike to the Popish tune when they sung their Gospels. After all this ( which reacheth to an hour and an half, or two hours of length ) he addeth certain set Collects or prayers upon that which he hath read out of the Legend before: and so endeth his Service. All this while

while stand burning before their Idols a great many of wax candles (whereof some are of the bignesse of a mans waſt) vowed, or enjoyned by penance upon the people of the parish.

About 9. of the clock in the morning, they have another service, called *Obeidna* ( or *Compline* ) much after the order of the Popish Service that bare that name. If it be some high or Festivall day, they furnish their Service beside, with, *Blessed be the Lord God of Israel, &c.* and, *we praise thee O God, &c.* sung with a more solemn and curious note.

Their Evening service is called *Veberna*, where the Priest beginneth with *Blaslevey Vladika*, as he did in the morning, and with Psalmes appointed for the *Veberna*. Which being read, he singeth, *My soul doth magnifie the Lord, &c.* And then the Priest, Deacons, and people, all with one voice sing, *Aspody pomeluy*, or *Lord have mercy upon us*, thirty times together. Whereunto the boyes that are in the Church answer all with one voice, towling it up so fast as

their lips can go, *Verii, Verii, Verii, Verii,* or *Praise, Praise, Praise, &c.* thirty times together, with a very strange noise. Then is read by the Priest, and upon the holydayes sung, the first Psalm, *Blessed is the man, &c.* And in the end of it is added *Alleluia* repeated ten times. The next in order is some part of the Gospel read by the Priest, which he endeth with *Alleluia* repeated three times. And so having said a collect in remembrance of the Saint of that day, he endeth his evening service. All this while the Priest standeth above at the altar or high table, within the **Chancel**, or *Sanctum Sanctorum*, whence he never moveth all the service time. The Deacon or Deacons (which are many in their cathedrall Churches) stand without the chancel by the *Sebarsuey dwere*, or heavenly doore: for within they may not be seen all the service time, though otherwise their office is to sweep, and keep it, and to set up the wax candles before their Idols. The people stand together the whole service time in the body of the Church, and

and some in the Church porch; for pew or seat they have none within their Churches.

The Sacrament of baptisme they administer after this manner: The child is brought unto the Church, and this is done within eight dayes after it is born. If it be the child of some Nobleman, it is brought with great pomp in a rich sled or wagon, with chairs and cushions of cloth of gold, and such like sumptuous shew of their best furniture. When they are come to the Church, the Priest standeth readie to receive the child within the church-porch, with his tub of water by him. And then beginneth to declare unto them that they have brought a little Infidell to be made a Christian, &c. This ended, he teacheth the witnesses (that are two or three) in a certain set form out of his book, what their dutie is in bringing up the child after he is baptized, *viz.* That he must be taught to know God, and Christ the Saviour. And because God is of great Majestie, and we must not presume to come unto him without Media-

tours ( as the manner is when we make any suit to an Emperour, or great Prince ) therefore they must teach him what Saints are the best and cheif mediatours, &c. This done, he commandeth the devil in the name of God after a conjuring manner to come out of the water: and so after certain prayers he plungeth the child thrise over head and ears. For this they hold to be a point necessary, that no part of the child be undipped in the water.

The words that bear with them the form of baptism uttered by the Priest, when he dippeth in the child, are the very same that are prescribed in the Gospel, and used by us, viz. *In the name of the Father, and of the Sonne, and of the Ghost.* For that they should alter the form of the words, and say *by the holy Ghost* ( as I have heard that they did ) following certain hereticks of the Greek church, I found to be untrue, as well by report of them that have been often at their baptisms, as by their book of *Liturgie* it self, wherein the order of baptism is precisely set down.

When

When the child is baptized, the Priest layeth oyl and salt tempered together upon the forehead, and both sides of his face, and then upon his mouth, drawing it along with his finger over the child's lips (as did the Popish priests) saying withall certain prayers to this effect, that God will make him a good Christian, &c. all this is done in the Church-porch. Then is the child (as being now made a Christian, and meet to be received within the Church doore) carried into the Church, the Priest going before, and there he is presented to the chief Idol of the Church, being laid on a cushion before the feet of the image, by it (as by the metropolitan) to be commended unto God. If the child be sick or weak (specially in the winter) they use to make the water fulswarm. After baptism the manner is to cut off the hair from the child's head and having wrapped it within a piece of wax to lay up as a relique or monument in a secret place of the church.

This is the manner of their baptism, which they account to be the

best and perfectest form: As they do all other parts of their religion, received ( as they say ) by tradition from the best Church, meaning the Greek. And therefore they will take great pains to make a proselyte or convert either of an infidell, or of a forein Christian, by rebaptizing him after the *Russe* manner. When they take any *Tartar* prisoner, commonly they will offer him life with condition to be baptized. And yet they persuade very few of them to redeem their life so, because of the naturall hatred the *Tartar* beareth to the *Russe* and the opinion he hath of his falsehood and injustice. The year after *Mosko* was fired by the *Crim Tartar* there was taken a *Divoymorse*, one of the chief of that exploit with 300. *Tartars* more: who had all their lives offered them, if they would be baptized after the *Russe* manner. Which they refused all to do, with many reproches against those that persuaded them. And so being carried to the river *Mosko* ( that runneth through the citie ) they were all baptiz'd after a violent manner, being thrust

thrust down with a knock on the head into the water, through an hole made in the ice for that purpose. Of *Lieflanders* that are captives, there are many that take on them this second *Russe* baptisme to get more libertie, and somewhat besides towards their living, which the Emperour ordinarily useth to give them.

Of Englishmen since they frequented the countrey there was never any found that so much forgot God, his faith, and countrey, as that he would be content to be baptized *Russe*, for any respect of fear, preferment or other means wharsoever, save onely *Richard Relph*, that following before an ungodly trade by keeping a *Caback* (against the order of the countrey) and being put off from that trade, and spoiled by the Emperours officers of that which he had, entred himself this last year into the *Russe* profession, and so was rebaptized, living now as much an idolatour, as before he was a riotour, and unthrifte person.

Such as thus receive the *Russe* baptisme are first carried into some Monasterie

nasterie to be instructed there in the doctrine and ceremonies of the Church. Where they use these ceremonies: First, they put him into a new and fresh suit of apparell, made after the *Russe* fashion, and set a coronet or ( in Summer ) a garland upon his head. Then they anoint his head with oyl, and put a wax candle light into his hand, and so pray over him foarte times a day, the space of seven dayes. All this while he is to abstain from flesh, and white meats. The seven dayes being ended, he is purified and washed in a bathstove, and so the eighth day he is brought into the Church, where he is taught by the Priers how to behave himself in presence of their idols, by ducking down, knocking of the head, crossing himself, and such like gestures, which are the greatest part of the *Russe* religion.

The Sacrament of the Lords supper they receive but once a year, in their great Lent time, a little before Easter. Three at the most are admitted at one time, and never above. The manner of their communicating is,

is thus: First they confess themselves of all their sinnes to the Priest, whom they call their ghostly father. Then they come to the Church, and are called up to the Communion table, that standeth like an altar, a little removed from the upper end of the Chusch, after the Dutch manner. Here first they are asked of the Priest whether they be clean or no, that is, whether they have never a sinne behind that they left unconfessed. If they answer, No, they are taken to the table. Where the Priest beginneth with certain usuall prayers, the communicants standing in the meanwhile with their arms folded one within another, like penitentaries or mourners. When these prayers are ended, the Priest taketh a spoon, and filleth it full of claret wine, then he putteth into it a small piece of bread, and tempereth them both together, and so delivereth them in the spoon to the Communicants that stand in order, speaking the usuall words of the Sacrement, Eat this, &c. Drink this, &c. both at one time without any pause.

After

After that he delivereth them again bread by it self, and then wine carded together with a little warm water, to represent bloud more rightly (as they they think) and the water withall, that flowed out of the side of Christ. Whiles this is in doing the communicants unfold their arms, and then folding them again, follow the Priest thrice round about the communion table, and so return to their places again. Where having said certain other prayers, he dismisseth the communicants, with charge to be merry, and chear up themselves for the seven dayes next followings which being ended, he enjoyneth them to fast for it as long time after, which they use to observe with very great devotion, eating nothing else but bread and salt, except a little cabbage, and some other herb or root, with water or quasse mead for their drink.

This is their manner of administering the Sacraments. Wherein what they differ from the institution of Christ, and what ceremonies they have added of their own, or rather borrowed

The doctrine of the, &c. 231  
borrowed of the Greeks, may easily  
be noted,

Of the doctrine of the Russie  
Church, and what errors  
it holdeth.

CHAP. XVIII.

THEIR chiefest errors in matter of  
faith I find to be these: First,  
concerning the word of God it self  
they will not read publickly certain  
books of the Canonicall Scripture,  
as the books of *Moses*, specially the  
fourte laft, *Exodus*, *Leviticus*, *Numeri*,  
and *Deuteronomie*, which they say  
are all made disauthentick, and put  
out of use by the coming of Christ,  
as not able to discern the difference  
betwixt the morall, and the ceremoniall  
law. The books of the pro-  
phets they allow of, but reade them  
not publickly in their churches for  
the same reason, because they were  
but directours unto Christ, and proper  
( as they say ) to the nation of  
the Jews. Onely the book of *Psalmes*  
they have in great estimation, and  
sing

sing and say them dayly in their Churches. Of the new Testament they allow and read all, except the *Revelation*: which therefore they read not (though they allow it) because they understand it not, neither have the like occasion to know the fulfilling of the prophecies contained within it, concerning especially the apostacie of the Antichristian church, as have the Western Churches. Notwithstanding they have had their Antichrists of the Greek Church, and may find their own falling off, and the punishments for it by the Turkish invasion in the prophecies of that book.

Secondly (which is the fountain of the rest of all their corruptions both in doctrine and ceremonies) they hold with the Papists, that their *Church Traditions* are of equall authority with the written word of God. Wherein they preferre themselves before other Churches, affirming that they have the true and right traditions delivered by the Apostles to the Greek Church, and so unto them.

3. That the Church ( meaning the Greek, and specially the Patriarch and his Synod, as the head of the rest ) have a sovereigne authoritie to interpret the Scripture, and that all are bound to hold that interpretation as sound and authentick.

4. Concerning the divine nature and the three persons in the one substance of God, that the holy Ghost proceedeth from the Father onely, and not from the Sonne.

5. About the office of Christ they hold many foul errours, and the same almost as doth the Popish church: namely, that he is the sole mediator of redemption, but not of intercession. Their chief reason ( if they be talked withall ) for defence of this errour is that unapt and foolish comparison betwixt God and a Monarch or Prince of this world, that must be sued unto by Mediators about him: wherein they give speciall preferment to some above others, as to the blessed Virgin, whom they call *Precheſſe*, or undefiled, and S. *Nicolas*, whom they call *Sacra pomofnick*, or the *Speedy helper*, and say that he hath

300. angels of the chiefeſt appointed by God to attend upon him. This hath brought them to an horrible ex-  
eſſe of idolatry, after the groſteſt and prophanefteſt manner, giving unto their images all religious worship of prayer, thankſgiving, offerings, and adoration, with proſtrating and knocking their heads to the ground before them, as to God himſelf. Which because they do to the picture, not to the portraiſure of the Saint, they ſay they worship not an idol, but the Saint in his image, and ſo offend not God, forgetting the com-  
mandment of God, that forbiddeth to make the image or likeneſſe of any thing, for any religious worship or uſe whatſoever. Their church-walls are very full of them, richly hanged and ſet forth with pearl and ſtone up-  
on the ſmooth table. Though ſome also they have embossed, that ſtik from the board almoſt an inch out-  
wards. They call them *Chudovodites*, or their miracle-workers: and when they provide them to ſet up in their Churches, in no caſe they may ſay that they have bought the image,

but

but exchanged money for it.

6. For the means of justification, they agree with the Papists, that it is not by faith onely apprehending Christ, but by their works also; and that *Opus operatum*, or the work for the work sake, must needs please God. And therefore they are all in their numbers of prayers, fasts, vows, and offerings to saints, alms-deeds, crossings and such like, and carrie their numbring beads about with them continually, as well the Emperour and his Nobilitie as the common people, not onely in the Church, but in all other publick places, specially at any set or solemn meeting, as in their fasts, law courts, common consultations, entertainment of Ambassadours, and such like.

7. They say with the Papists that no man can be assured of his salvation till the last sentence be passed at the day of judgement.

8. They use auricular confession, and think that they are purged by the very action from so many saines as they confesse by name and in particular to the Priest.

9. They

9. They hold three Sacraments, of *Baptisme*, the *Lords supper*, and the *last anoyling*, or *unction*. Yet concerning their Sacrament of extreme unction, they hold it not so necessary to salvation as they do baptisme, but think it a great curse and punishment of God if any die without it.

10. They think there is a necessity of baptisme, and that all are condemned that die without it.

11. They rebaptize as many Christians (not being of the Greek church) as they convert to their *Russe* profession, because they are divided from the true church, which is the Greek, as they say.

12. They make a difference of meats and drinks, accounting the use of one to be more holy then of another. And therefore in their set fasts they forbear to eat flesh and white meats (as we call them) after the manner of the Popish superstition: which they observe so strictly, and with such blind devotion, as that they will rather die then eat one bit of flesh, egges, or such like, for the health of their bodies in their extreme sickness.

13. They

13. They hold marriage to be unlawfull for all the Clergie men, except the priests onely, and for them also after the first wife, as was said before. Neither do they well allow of it in Lay-men after the seconde marriage. Which is a pretence now used against the Emperours onely brother, a child of six years old, who therefore is not prayed for in their Churches ( as their manner is otherwise for the Princes bloud ) because he was born of the sixt marriage, and so not legitimate. This charge was given to the priests by the Emperour himself, by procurement of the Godones: who make him believe that it is a good pollicie to turn away the liking of the people from the next successour.

Many other false opinions they have in matter of religion. But these are the chief, which they hold partly by means of their traditions ( which they have received from the Greek Church ) but specially by ignorance of the holy Scriptures. Which notwithstanding they have in the Polonian tongue, ( that is all one with theirs

theirs some few words excepted ) yet few of them read them with that godly care which they ought to do : neither have they ( if they would) books sufficient of the old and new Testament for the common people, but of their Liturgie onely, or book of common service, whereof there are great numbers.

All this mischief cometh from the Clergie, who being ignorant and godlesse themselves, are very wary to keep the people likewise in their ignorance and blindnesse, for their living and bellies sake ; partly also from the manner of government settled among which the Emperours ( whom it specially behoveth ) list not to have changed by any innovation, but to retain that religion that best agreeeth with it. Which notwithstanding it is not to be doubted, but that having the word of God in some sort ( though without the ordinary means to attain to a true sense and understanding of it ) God hath also his number among them. As may partly appear by that which a *Russe* at *Mosko* said in secret to one of my servants

servants, speaking against their images and other superstitions, That God had given unto England light to day, and might give it to morrow (if he pleased) to them.

As for any inquisition or proceeding against men for matter of religion, I could hear of none; save a few years since against one man and his wife, who were kept in a close prison the space of 28 years, till they were overgrown into a deformed fashion, for their hair, nails, colour of countenance, and such like, and in the end were burned at ~~Mas-~~ <sup>Mass</sup>, in a small house set on fire. The cause was kept secret; but like it was for some part of truth in matter of religion; though the people were made to believe by the Priests and Friars, that they held some great and damnable heresie.

Of

*Of the manner of solemnizing  
their Marriages.*

CHAP. XXIV.

The manner of making and solemnizing their marriages is different from the manner of other countries. The man ( though he never saw the woman before ) is not permitted to have any sight of her all the time of his woing, which he doth not by himself, but by his mother or some other ancient woman of his kinne ( aswell by the parents as by the parties themselves, for without the knowledge and consent of the parents, the contract is not lawfull ) the fathers on both sides, or such as are to them in stead of fathers, with other chief friends, having a meeting and conference above the dowsing, which is commonly very large, after the abilitie of the parents: so that you shall have a market man ( as they call them ) give a 1000. rubbels or more with his daughter.

As for the man it is never required of him, nor standeth with their custom

home to make any joynter in recom-  
mence of the dowrie. But in case he  
have a child by his wife, she enjoyeth  
a third deal after his decease. If he  
have two children by her or more,  
she is to have a courtesie more, at the  
discretion of the husband. If the hus-  
band depart without issue by his wife,  
she is returned home to her friends  
without any thing at all, save onely  
her dowrie, if the husband leave so  
much behind him in goods. When  
the agreement is made concerning  
the dowrie, they signe bonds one to  
the other, as well for the paiment of  
the dowrie, as the performing of the  
marriage by a certain day. If the  
woman were never married before,  
her father and friends are bound be-  
sides to assure her a maiden. Which  
breedeth many brabbles and quarrels  
at Law, if the man take any conceit  
concerning the behaviour and hone-  
titude of his wife.

Thus the contract being made,  
the parties begin to send tokens the  
one to the other, the woman first,  
then afterwards the man, but yet see  
not one another till the marriage be

L solemn-

solemnized. On the eve before the marriage day the bride is carried in a *Collage*, or coach, or in a sledge (if it be winter) to the bridegroom's house, with her marriage-apparell bedited with her, which they are to lie in. For this is ever provided by the Bride, and is commonly very fair, with much cost bestowed upon it. Here she is accompanied all that night by her mother, and other women, but not welcomed, nor once seen by the Bridegroom himself.

When the time is come to have the marriage solemnized, the Bride hath put upon her a kind of hood, made of fine knitwork, or lawn, that covereth her head and all her body down to the middle; and so accompanied with her friends, and the bridegroom with his, they go to Church all on horseback, though the Church be near hand, and themselves but of very mean degree. The words of contract, and other ceremonies in solemnizing the marriage, are much after the order, and with the same words that are used with us, with a ring also given to the Bride.

Which

Which being put on, and the words of contract pronounced, the Brides hand is delivered into the hand of the Bridegroom, which standeth all this while on the one side of the altar or table, and the Bride on the other. So the marriage knot being knit by the Priest, the Bride cometh to the Bridegroom (standing at the end of the altar or table) and falleth down at his feet, knocking her head upon his shoe, in token of her subjection and obedience. And the Bridegroom again casteth the lap of his gown or upper garment over the Bride, in token of his dutie to protect, and che-  
rish her.

Then the Bridegroom and Bride standing both together at the tables end, cometh first the father, and the other friends of the Bride, & bow themselves down low to the Bridegroom; and so likewise his friends bow themselves to the Bride, in token of affinitie and love ever after betwixt the two kindreds. And withall, the father of the Bridegroom offereth to the Priest a loaf of bread, who delivereth it straight again to the father, and

other friends of the Bride, with an-  
station before God and their idols,  
that he deliver the dowrie wholly  
and truly at the day appointed, and  
hold love ever after, one kindred  
with another. Whereupon they break  
the loaf into pieces, and eat of it, to  
testifie their true and sincere mean-  
ings for performing of that charge,  
and thenceforth to become as grains  
of one loaf, or men of one table.

These ceremonies being ended, the  
Bridegroom taketh the Bride by the  
hand, and so they go on together with  
their friends after them, towards the  
Church-porch, where meet them cer-  
tain with pots and cups in their  
hands, with mead and *Russe* wine:  
whereof the Bridegroom taketh first  
a chark or little cup full in his hand,  
and drinketh to the Bride, who open-  
ing her hood or veil below, and pos-  
ting the cup to her mouth under-  
neath it (for being seen of the Bride-  
groom) pledgeth him again. Thus re-  
turning altogether from the Church,  
the Bridegroom goeth not home to  
his own, but to his fathers house, and  
she likewise to hers, where either en-  
tertain

retain their friends apart. At the entering into the house, they use to fling corn out of the windows, upon the Bridegroom and Bride, in token of plentie, and fruitfulness to be with them ever after.

When the Evening is come, the Bride is brought to the Bridegrooms fathers house, and there lodgeth that night, with her veil or cover still over her head. All that night she may not speak one word (for that charge she receiveth by tradition from her mother, & other matrons her friends) that the Bridegroom must neither heare, nor see her, till the day after the marriage. Neither three dayes after may she be heard to speak, save certain few words at the table, in a set form, with great manners, and reverence to the Bridegroom. If she behave herself otherwise, it is a great prejudice to her credit, and life ever after; and will highly be disliked of the Bridegroom himself.

After the third day they depart to their own, and make a feast to both their friends together. The marriage day, and the whole time of their fe-

ftivall, the Bridegroom hath the honour to be called *Moloday Knez*, or young Duke, and the Bride *Moloday Knezay*, or young Dutchess.

In living with their wives, they shew themselves to be but of a barbarous condition, using them as servants, rather then wives; except the Noble-women, which are, or seem to be of more estimation with their husbands then the rest of meane sort. They have this foul abuse, contrary to good order and the word of God it self, that upon dislike of his wife, or other cause whatsoever the man may go into a Monasterie, and shier himself a Frier, by pretence of devotion, and so leave his wife to shift for herself so well as she can.

*Of the other Ceremonies of  
the Russo Church.*

CHAP. XXXV.

THE other ceremonies of their Church are many in number, especially, the abuse about the signs of the Croffe, which they set up in their

their high-wayes, in the tops of their churches, and in every doore of their houses, signing themselves continually with it on their foreheads and breasts, with great devotion, as they will seem by their outward gesture. Which were lesse offence, if they gave not withall that religious reverence and worship unto it which is due to God onely, and used the dumbe shew and signing of it instead of thanksgiving, and of all other duties which they owe unto God. When they rise in the morning, they go commonly in the sight of some steeple that hath a crosse on the top, and so bowing themselves towards the crosse, sign themselves withall on their foreheads and breasts. And this is their thanksgiving to God for their nights rest, without any word speaking, except peradventure they say, *A spody Pame-  
ly*, or, *Lord have mercie upon us.* When they sit down to meat, and rise again from it, the thanksgiving to God is the crossing of their foreheads and breasts, except it be some few that adde peradventure a word or two of some ordinarie prayer, im-

pertinent to that purpose. Wh'en they are to give an oath for the deciding of any controversie at Law, they do it by swearing by the Crosse, and kiling the feet of it, making it as God, whose name onely is to be used in such triall of justice. When they enter into any house ( where ever there is an idol hanging on the wall ) they signe themselves with the crosse, and bow themselves to it. When they begin any work, be it little or much, they arm themselves first with the signe of the crosse. And this commonly is all their prayer to God for good speed of their businesse. And thus they serve God with crosses, after a trosse and vain manner, not understanding what the crosse of Christ is, nor the power of it. And yet they think all strangers Christians to be no better then Turks in comparison of themselves ( and so they will say ) because they bow not themselves, when they meet with the crosse, nor signe themselves with it, as the *Russe* manner is.

They have holy water in like use and estimation as the Popish Church hath

luth. But herein they exceed them, in that they do not onely ha' low their holy water stocks, and tubs full of water, but all the rivers of the country once every year. At *Mosko* it is done with great pomp and solemnities, the Emperour himself being present at it, with all his Nobility marching through the streets towards the river of *Moskua*, in manner of procession, in this order as followeth. First go two Deacons, with banners in their hands, the one of *Precheſte* (or our Ladi) the other of S. *Michaēl*, fighting with the dragon. Then follow after the rest of the Deacons and the priests of *Mosko*, two and two in a ranck, with copes on their backs, and their idols at their breasts, carried with girdles or slings, made fast about their necks. Next the priests come their Bishops in their pontificalibus; then, the Friers, Monks, and Abbots; and after, the Patriarch in rich attire, with a ball or sphere on the top of his mitre, to signify his universalitie over that Church: Last cometh the Emperour with all his nobility. The whole traine

it is of a mile long, or more. When they are come to the river, a great hole is made in the yce, where the market is kept, of a rod and a half broad, with a flage round about it to keep off the prede. Then beginneth the Patriarch to say certain prayers, and conjureth the devil to come out of the water: and so casting in salt, and censing it with frankincense, maketh the whole river to become holy water. The morning before all the people of *Mosko* use to make crosses of chalk over every doore, and window of their houses, lest the devil being conjured out of the water should fine into their houses.

When the ceremonies are ended, you shall see the black guard of the Emperours house, and then the rest of the town, with their pails and buckets, to take of the hallowed water for drink, and other uses. You shall also see the women dip in their children over head and ears, & many men and women leap into it, some naked, some with their clothes on when some man would think his finger would frieze off if he should but dip

dip it into the water. When the men have done, they bring their horse to the river, to drink of the sanctified water, and so make them as holy as a horse. Their set day for this solemn action of hallowing their rivers, is that we call Twelfshday. The like is done by other Bishops, in all parts of the Realm.

Their manner is also to give it to their sick, in their greatest extremity, thinking that it will either recover them, or sanctifie them to God. Whereby they kill many, through their unreasonable superstition, as did the *Lord Borys his onely sonne*, at my being at the *Wash*, whom he killed (as was said by the physicians) by pouring into him cold holy water, and presenting him naked into the Church to their *Saint Basile*, in the cold of the Winter in an extremie of sicknesse.

They have an image of Christ, which they call *Nerschi* (which signifieth as much as *Made without hands*) for so their priests and superstition withall perswadeth them it was. This in their processions they carry.

carrie about with them on high upon a pole, enclosed within a pix, made like a lanthorn, and do reverence to it as to a great mysterie.

At every brewing, their manner is likewise to bring a dish of their wort to the Priest within the Church, which being hallowed by him is poured into the brewing, and so giveth it such a virtue, as when they drink of it they are seldom sober. The like they do with the first fruits of their corn in Harvest.

They have another ceremonie on Palmsunday, of ancient tradition, what time the Patriarch rideth through the *Mosko* the Emperour himself holding his horse bridle, and the people crying *Hosanna*, and spreading their upper garments under his horse feet. The Emperour hath of the Patriarch for his good service of that day 200. rubbels of standing pension. Another pageant they have much like to this, the week before the nativitie of Christ, when every Bishop in his Cathedrall Church setteth forth a shrowe of the three children in the Oven, where

the

the Angel is made to come flying from the roof of the Church with great admiration of the lookers on, and many terrible flashes of fire are made with rosen and gun-powder by the *Chaldeans* (as they call them) that run about the town all the twelve dayes, disguised in their players coats, and make much good sport for the honour of the Bishops pageant. At the *Mosko* the Emperour himself, and the Emprefse never fail to be at it, though it be but the same matter plaide every year, without any new invention at all.

Besides their fasts on Wednesdayes and Fridayes throughout the whole year (the one because they say Christ was sold on the Wednesday, the other because he suffered on the Friday) they have foure great Fasts or Lents every year. The first (which they call their great Lent) is at the same time with ours. The second, about Midsummer. The third, in Harvest time. The fourth, about Hallontide: which they keep not of policie, but of mere superstition. In their great Lent for the first week they

they eat nothing but bread and salt; and drink nothing but water, neither meddle with any matter of their vocation, but intend their strictiving and fasting only. They have also 3. *Vigils* or *Wakes* in their great Lent, which they call *Stolamis*, and the last Friday their great *Vigil*, as they call it, what time the whole parish must be present in the Church, and watch from nine a clock in the Evening till six in the morning, all the while standing, save when they fall down and knock their heads to their idols, which must be an hundred and seventie times just through the whole night.

About their burials also they have many superstitious and profane ceremonies, as putting within the finger of the corps a letter to Saint *Nicholas*, whom they make their chief mediatour, and as it were the porter of heaven gates, as the Papists do their *Peter*.

In Winter time, when all is covered with snow, and the ground so hard frozen, as that no spade nor pikeax can enter, their manner is

not.

not to burie their dead, but to keep the bodies (so many as die all the Winter time) in an house, in the suburbs, or out parts of the town, which they call *Bobsedowm*, that is, *Gods house*, where the dead bodies are piled up together likt billets on a wood-stack, as hard with the frost as a very stone, till the Springtide come, and resolveth the frost, what time every man taketh his dead friend, and committeth him to the ground.

They have besides their years and moneths minds for their friends departed, when these they have prayers said over the grave by the Priest, who hath a poche ordinary for his pains. When any dieth, they have ordinary women mourners, that come to lament for the dead partie, and stand howling over the bo-die, after a profane and heathenish manner (sometimes in the house, sometimes bringing the bo-die into the backside) asking him what he wanted, and what he meant to die. They burie their dead, as the partie used to go, with coat, hose, boots, hat, and the rest of his apparel.

Many.

Many other vain and superstitious ceremonies they have, which were long and tedious to report. By these it may appear how farre they are fallen from the true knowledge and practice of Christian religion, having exchanged the word of God for their vain traditions, and brought all to externall and ridiculous ceremonies, without any regard of spirit and truth, which God requireth in his true worship.

*Of the Emperours domestick  
or private behaviour.*

CHAP. XXVI.

THE Emperours private behaviour, so much as may be, or is meet to be known, is after this manner. He riseth commonly about 4. a clock in the morning. After his appareling and washing, in cometh his ghostly father or priest of his chamber, which is named in their tongue, *Stetz Dubauna*, with his croffe in his hand, wherewith he blesseth him, laying it first on his forehead, then upon

upon his cheekes, or sides of his face, and then offereth him the end of it to kisse. This done, the Clerk of the crosse (called *Chersby Deyack Profe-  
ry*) bringeth into his chamber a paint-  
ed image, representing the Saint for  
that day. For every day with them  
hath his severall Saint, as it were the  
patron for that day. This he placeth  
among the rest of his image gods,  
wherewithall his chamber is decked,  
as thick almost as the wall can bear,  
with lamps and wax candles burn-  
ing before them. They are very cost-  
ly and gorgeously decked with pearl,  
and precious stone. This image be-  
ing placed before him, the Emperour  
beginneth to crosse himself after the  
Russe manner, first on the forehead,  
then on both sides of his breast, with  
*Aspody Pomeluy, Pomeluy mena ho-  
dy, sacroy mena gresnick Sybodejua:*  
which is as much to say, as, *Help me  
O Lord my God, Lord comfort me, de-  
fend and keep me a sinner from doing  
evil, &c.* This he directeth towards  
the image or Saint for that day,  
whom he nameth in his prayer, toge-  
ther with our Ladie (whom they call  
*Precobesse*)

Precheſſe.) *Saint Nicholas*, or ſom  
other, to whom he beareth moſt de-  
votion, bowing himſelf proſtrate un-  
to them, with knocking his head to  
the very ground. Thus he continuall  
a bo ſpace of a quarter of an houre or  
thereabouts.

Then cometh again the ghostly fa-  
ther or chamber priue with a ſilver  
bowl full of holy water, which they  
call in *Rusſe*, *Tweta Voda*, and ſprinkle  
of *Baſil* (as they call it) in  
his hand: and ſo all to be ſprinkled  
firſt the image-gods, and then the  
Emperour. This holy water is brought  
fresh every day from the Monasteries  
farre and neare, ſent to the Emperour  
from the Abbot or Prior, in the name  
of the Saint, that is patron of that  
Monastery, as a ſpeciall token of  
good will from him.

These devotions being ended, he  
fondeth in to the Emprefſe, to ask  
whether ſhe hath refled to health, &c. And after a liitle paſe giveth himſelf  
to falute her in a middle room be-  
twixt both their chambers. The Em-  
prefſe lieth apart from him, and keep-  
eth not one chamber nor table with  
the

the Emperour ordinarily, save upon the eve of their Lents, or common Fastes, what time she is his ordinary guest at bed and boord. After their meeting in the morning, they go together to their private Church or Chapel, where is said or sung a morning Service (called *Zaustrana*) of an houre long or thereabouts. From the Church he returneth home, and setteth him down in a great chamber, to be seen and saluted by his Nobilitie, such as are in favour about the Court. If he have to say to any of them, or they to him, then is the time. And this is ordinary, except his health, or some other occasion alter the custome.

About nine in the morning he goeth to another Church within his Castle, where is sung by Priests and Choristers the high Service (called *Obadana* or *Complin*) which commonly lasteth two houres, the Emperour in the mean time talking commonly with some of his Council, Nobilitie, or captains, which have to say to him, or he to them: And the Council likewise conferre together among them.

themselves, as if they were in their councel house. This ended, he returneth home, and recreateth himself untill it be dinner time.

He is served at his table on this manner. First, every dish (as it is delivered at the dresser) is tasted by the Cook, in the presence of the high Steward, or his Deputie, and so is received by the Gentlemen wayters (called *Shilfsey*) and by them carried up to the Emperours table, the high Steward or his Deputie going before: There it is received by the Sewer (called *Crassow*) who giveth a taste of every dish to the Taster, and so placeth it before the Emperour. The number of his dishes for his ordinarie service is about seventy, dressed somewhat grossly, with much garlick and salt, much after the Dutch manner. When he exceedeth upon some occasion of the day, or entertainment of some Ambassadour, he hath many more dishes. The service is sent up by two dishes at a time, or three at the most, that he may eat it warm, first the baked, then the rost meats, and last the broths. In his dining

dining chamber is another table, where sit the chief of his Nobilitie that are about his Court, and his ghostly father, or Chaplain. On the one side of the chamber standeth a cupboard or table of plate, very fair and rich, with a great cistern of Copper by it, full of ice and snow, wherein stand the pots that serve for that meal. The taster holdeth the cup that he drinketh in all dinner time, and delivereth it unto him with a say, when he calleth for it. The manner is to make many dishes out of the service after it is set on the table, and to send them to such Noblemen and officers as the Emperour liketh best. And this is counted a great favour and honour.

After dinner he layeth him down to rest, where commonly he taketh three houres sleep, except he employ one of the houres to bathing, or boxing. And this custome for sleeping after dinner is an ordinary matter with him, as with all the Ruffez. After his sleep, he goeth to evensong (called *Vecbunre*) and thence returning, for the most part recreateth himself

himself with the Empresse till supper time, with jesters, and dwarfs, men and women, that tumble before him, and sing many songs after the Russi manner. This is his common recreation betwixt meals, that he most delights in. One other speciall recreation is the fight with wild Bears, which are caught in pits, or nets, and are kept in barred cages for that purpose, against the Emperour he disposed to see the pastime. The fight with the Bear is on this sort. The man is turned into a circle walled round about, where he is to quicke himself so well as he can, for there is no way to flie out. When the Bear is turned loose, he cometh upon him with open mouth. If at the first push he misse this aim, so that the Bear come within him, he is in great danger. But the wild Bear, being very fierce, hath this qualite, that giveth advantage to the Hunter; his manner is when he assaileth a man to rise up right on his two hinder legs, and so to come roaring with open mouth upon him: And if the Hunter then can push right into the very breast of him,

him, betwixt his forelegges (as commonly he will not miss) resting the other end of their boarspear at the side of his foot, and so keeping the pike still towards the face of the Bear, he speedeth him commonly at one blow. But many times these Hunters come short, and are either slain, or miserably torn with the teeth and talons of the fierce beast. If the partie quicke himself well in this fight with the Bear, he is carried to drink at the Emperours Teller doore: where he drinketh himself drunk for the honour of Hofpoddare. And this is his reward for adventuring his life, for the Emperours pleasure. To maintain this pastime the Emperour hath certaine huntmen that are appointed for that purpose to take the wild Bear. This is his recreacion commonly on the holy daves. Sometimes he spendeth his time in looking upon his goldsmiths, and jewelers, taylers, embroiderers, painters, and such like, and so goeth to his supper. When it draweth towards bed time, his priest saith certaine prayers, and then the Emperour blesseth and

and crofseth himselfe all in the morning, for a quarter of an houre or thereabouts, and to goeth to his bed.

The Emperour that now is ( called *Theodore Juanowich* ) is for his person of a mean stature, somewhat low and grosse, of a sallow complexion, & inclining to the dropsic, hawk-nosed, unsteadie in his pace by reason of some weaknesse of his limbs, hevie and unactive, yet commonly smiling almost to a laughter. For qualitie otherwise, simple and slow-witted, but very gentle, and of an easie nature, quiet, mercifull, of no martiall disposition, nor greatly apt for matter of policie, very superstitious, and infinite that way. Besides his private devotions at home, he goeth every week commonly on pilgrimage to some Monasterie or other that is nearest hand. He is 34. years old, or thereabouts, and hath reigned almost the space of six years.

of the Empress's household  
household Officers.

CHAP. XXVII.

The **Officers** of the **Empress**'s

household are these which follow. The first is the office of the **Master** **Comptroller**, or **Master** of the **Horse**. Which containeth no more than is expressed by the name; that is, to be overseer of the **Horse**, and not *magister equum*, or *magister* of the **Horsemen**. For he appointeth either for that service, as occasion doth require (as before was said.) He that beareth that office at this time, is **John Peartwick Goddard**, brother to the **Emperess**. Of **Horse** for service in his wars (besides other for his ordinary uses) he hath to the number of **10000**, which are kept about **London**.

The next is the **Lord Steward** of his household, at this time, one **Gre-  
ville** **St. John Goddard**. The third is **Treasurer**, that keepeth all his monys, jewells, plate, &c. now called **the Queen's Treasury**. The

M fourth

fourth his Controller, now *Andreas Petrolowich Clefmine*. The fifth his Chamberlain. He that attendeth that office at this time, is called *Efuma Bisabroza Pastelnischay*. The sixth his Rafters, now *Ivanodone Almanowich*, and *Ivan Vasilowich Ordono*. The seventh his Hartbenger, which are three Noblemen, and divers other Gentlemen that do the office under them. These are his ordinary officers, and offices of the chiefest account.

Of Gentlemen beside, that walk about his chamber and person (called *Shilsey Strapsy*) there are two hundred, all Noblemen's sonnes. His ordinary Guard is 4000. Haughers, ready with their pieces charged, and their march lighted, with other necessary furniture, continually day and night, which come not within the house, but wait without in the court or yard, where the Emperour is abiding. In the night time there Lodgeth next to his bedchamber, the chief Chamberlain, with two or two more of best trust about him. Second chamber off thore, lodgeth

other of like account, for their trust and faithfulness. In the third chamber lie certain young Gentlemen, of these two hundred called *Shilsey* *Strapsey*, that take their turns by fourties every night. There are Grooms besides that watch in their course, and lie at every gate and doore of the Court called *Estopnick*.

The Hagbutters or Gunners, whereof there are two thousand (as was said before) watch about the Emperours lodging or bed-chamber by course, two hundred and fiftie every night, and two hundred and fiftie more in the Court yard, and about the Treasure-house. His court or house at the *Mosko* is made Castle-wise, walled about, with great store of fair ordinance planted upon the wall, and containeth a great breadth of ground within it, with many dwelling houses, which are appointed for such as are known to be sure, and then trustie to the Emperour.

Of the private behaviour and  
qualitie of the Russie people.

CHAP. XXVIII.

The private behaviour and qualitie of the Russie people may partly be understood by that which hath been said concerning the publick state and usage of the countrey. As touching the naturall habit of their bodies, they are for the most part of a large size, and of very fleshy bodies; accounting it a graet to be somewhat grosse and barley, and therefore they nourish and spread their beards to have them long and broad. But for the most part they are very unwhitlike and unshorne withall. Which may be thought to come partly of the climate, and the numbret which they get by the cold in winter, and partly of their diet, that standeth most of rootes, onions, garlicke, cabbage, and such like things that breed grosse humours, which they use to eat alone and with their other meats.

Their diet is rather much then ex-

trione

nows. At their meals they begin commonly with a *Chark* or small cup of *Aqua vite* (which they call *Ruffe* wine) and then drink not till towards the end of their meals, taking it in largely, and altogether, with kissing one another at every pledge. And therefore after dinner there is no talking with them, but every man goeth to his bench to take his afternoons sleep, which is as ordinary with them as their nights rest. When they exceed, and have variety of dishes, the first are their baked meats (for soft meats they use little) and then their broaths or porrage. To drink drunk is an ordinary matter with them every day in the week. Their common drink is *Mead*; the poorer sort use water, and a thin drink called *Quaffe*, which is nothing else (as we say) but water turned out of his wits, with a little braine mingled with it.

This diet would breed in them many diseases, but that they use bath-houses or hot-houses instead of all Physick, commonly twice or thrice every week. All the winter-time

and almost the whole Summer, they heat there *Peaces*, which are made like the *Germane* bathstoves, and their *Pottads* like ovens, that so warm the house, that a stranger at the first shall hardly like of it. These two extremities, specially in the winter of heat within their houses, and of extreme cold without, together with their diet, maketh them of a dark and fallow complexion, their skinnes being tanned and parched both with cold and with heat; specially the women, that for the greater part are of fatte worse complexions then the men. Whereof the cause I take to be their keeping within the hot houses, and busying themselves about the heating and using of their bathstoves and peaces.

The *Ruffe*, because he is used to both these extremities of heat and of cold, can bear them both a great deal more patiently then strangers can do. You shall see them sometimes (to season their bodies) come out of their bathstoves all on a froth, and fuming, as hot almost as a pig at a spire, and presently to leap into the

they stark naked go to poure cold water all over their bodies, and that is the coldest of all the winter-time. The women to mend the badnes of their skinnes use to paint their faces with white and red colours, so visibly, that every man may perceive it. Which is made no matter, because it is common, and liked well by their husbands: who make their wives and daughters an ordinary allowance to buy them colours to paint their faces withall, and delight themselves much to see them of fowl women to become such fair images. This parcheth the skin, and helpeth to deform them when their painting is off.

They apparel themselves after the Greek manner. The Noblemans attire is on this fashion: First a *Taffia*, or little night-cap on his head, that covereth little more then his crown, commonly very rich, wrought of silk and gold thread, and set with pearl & precious stone. His head be keepeth shaven close to the very skin, except he be in some displeasure with the Emprouer: Then he suffereth his hair

to grow and hang down upon his shoulders, covering his face abusively and deformedly as he can. Over the Taffia he weateth a wide cap of black Fox (which they account for the bell furze) with a Tiare or long bonnet put within it, standing up like a Persian or Babylonian has. About his necke (which is seen all bare) is a collier set with pearl and precious stone, about three or four fingers broad. Next over his shirt (which is curiously wrought, because he strippeth himself into it in the Summer time, while he is within the house) is a Shewpon, or tight garment of silk, made down to the knees, buttoned before; and then a Caftan or a close coat buttoned, and girt to him with a Persian girdle, whereat he hangs his knyfes and spoon. This commonly is of cloth of gold, and hangeth down as low as his ancles. Over that he weateth a loose garment of some rich farr futed and faced about with some gold lace, called a Ferrie. Another over that of chamlet, or like stuff called an Alabem, sleeved and hanging low, and the cape commonly broached,

unstitched and set all with pearl. When he goeth abroad, he casteth over all chese (which are but sleight though, they seem to be many) another garment, called an *Honoratoy*, like to the *Alkabem*, save that it is made without a collar for the neck, and this is commonly of fine cloth, or Camels hair. His buskins (which he weareth instead of hose, within linen follen under them in stead of boot-hose) are made of a Persian leather, called *Saphian*, embroidered with pearl. His upper stockings commonly are of cloth of gold. When he goeth abroad he mounteth on horseback, though it be but to the next doore, which is the manner also of the *Boravskoy*, or Gentlemen.

The *Boravskoy* or Gentlemans attire is of the same fashion, but differing in Russ, and yet he will have his *Chyza* or undercoat sometimes of cloth of gold, the rest of cloth, or *Chuziq* being in the same kind.

The Noblewoman (called *Chyza* in Russ) weareth on her head first a cap of some soft follen (which is commonly red) and over it a frontlet, called

called *Obroza* of white colour or  
that her cap ( made after the fashion  
of cloth of gold ) called  
*Shapka Zempska*, edged with some  
rich tulle, and set with pearl and  
stone. Though they have of late be-  
gun to disdain embroidering with  
pearl about their caps, because the  
Dyacks and some Merchants wives  
have taken up the fashion. In their  
ears they wear ear-rings ( which they  
call *Sargee* ) of two inches or more  
compasse, the matter of gold set with  
Rubies, or Saphires, or some like pre-  
cious stone. In summer they go often  
with kerchiefs of fine white lawn, or  
cambrick, fastned under the chin,  
with two long tassells pendent. The  
kerchief spotted & set thick with rich  
pearl. When they ride or go abroad  
in rainie weather, they wear white  
hats with coloured bands ( called *Sar-  
pa Zemskay* ) About their necks they  
wear collars of three or four fingers  
broad, set with rich pearl and pre-  
cious stone. Their upper garment is a  
loose gown, called *Opozen*, common-  
ly of scarlet, with wide loose sleeves  
hanging down to the ground, but  
tenu-

ned before with great gold buttons, or at least silver and gilt, nigh as big as a walnut. Which hath hanging over it, fastned under the cap, a large broad cape of some rich furre, that hangeth down almost to the middes of their backs. Next under the *Opposken* or upper garment, they wear another, called a *Leitnick*, that is made close before with great wide sleeves, the cuff or half sleeve up to the elbows, commonly of cloth of gold, and under that a *Ferru Zemsky*, which hangeth loose buttoned throughout to the very foot. On the handwrefts they wear very fair bracelets, about two fingers broad of pearl and precious stone. They go all in buskins of white, yellow, blue, or some other coloured leather, embroidered with pearl. This is the attire of the Noblewomen of *Russia*, when she maketh the best shew of herself. The Gentlewoman's apparel may differ in the stuff, but is all one for the making or fashion.

As for the poore *Mousick* and his wife they go poorly clad. The man with his *Danoratky*, or loose gowne to

276 The private behaviour  
to the small of the leggs, tyed together with a lace before, of course  
white or blue cloth, with some *Shub*  
or long waulcose of furre, or of sheep-  
skynne under it, and his furred cap,  
and buskins. The poorer sort of  
them have their *Qynghal*, or upper  
garment, made of Cows hair. This  
is their winter habit. In the sum-  
mer time commonly they wear no-  
thing but their shires on their backs  
and buskins on their legges. The  
woman goeth in a red or blue gown,  
when she maketh the best shew, and  
with some warm *Shub* of furre un-  
der it in the winter time. But in the  
summer, nothing but her two shires  
(for so they call them) one over the  
other, whether they be within doors,  
or without. On their heads they wear  
caps of some coloured stuff; many  
of silver, or of cloth of gold, but  
for the most part of treciefs. With  
old ear-rings of silver or some other  
metall, and her crosse about her  
neck, you shall see no *Thyn* woman,  
be she wife or maid.

Now touching their behaviour, and  
quality otherwise, they are of rea-  
sonable

fitable capacities, if they had those  
meanings that some other nations have  
to train up their sons in good nurture  
and learning. Which they might bor-  
row of the Poles, and other their  
neighbours, but that they refuse it of  
a very self pride, as accounted their  
own fashions to be faire the best.  
Partly also (as I said before) for  
that their manner of bringing up  
(void of all good learning and di-  
ligh behaviour) is thought by their  
governours most agreeable to that  
State, and their manner of govern-  
ment. Which the people would hard-  
ly bear, if they were once civilised,  
and brought to those understanding  
of God, and good policie. This  
causeth the Emperours to keep all  
means of making it better, and to be  
very warie for excluding all peregr-  
nitie, that might alter their fashions.  
Which were lasse to be disliked, if it  
set not a print imbr the very minds of  
his people. For as themselves are ve-  
ry hardly and unkindly dealt withall by  
their chief Magistrates, and other su-  
pribours, so are they as cruel, one  
against another, specially over those  
inferiours,

inferiours, and such as are under them. So that the basest and wretchedest *Christians* (as they call him) that stoopeth and croucheth like a dog to the Gentleman, and licketh up the dust that lieth at his feet, is an intolerable tyrant where he hath the advantage. By this means the whole Countrey is filled with rapine and murder. They make no account of the life of a man. You shall have a man robbed sometime in the very streets of their towns, if he go late in the evening, and yet no man to come forth out of his doores to rescue him, though he hear him crie out. I will not speak of the strangenesse of the murders, and other cruelties committed among them, that would scarcely be believed to be done among men, specially such as profess themselves Christians.

The number of their vagrant and begging poore is almost infinite, that are so pinched with famine and extreme need, as that they begge after a violent and desperate manner, with *give me and cut me, give me and kill me*, and such like phrases. Whereby

it may be ghesell what they are towards strangers, that are so unnatural and cruel towards their own. And yet it may be doubted whether in the greater, the crueltie or intemperancie is used in that countrey. I will not speake of it, because it is so foul, and not to be named. The whole countrey overfloweth with all sinne of that kind. And no marvell, as having no law, to restrain whoredomes, adulteries, and like uncleannesse of life.

As for the truth of his word, the Russie for the most part taketh small regard of it, so he may gain by a lie, and breach of his promise. And it may be said truly ( as they know best that have traied most with them ) that from the great to the small ( except some few that will scarcely be found ) the Russie neither believeth any thing that another man speaketh, nor speaketh any thing himself worthy to be believed. These qualities make them very odious to all their neighbours, specially to the Tartars, that account themselves to be honest and just in comparison of the Russie.

It

It is supposed by some that do well consider of the state of both countries, that the only remedy to be at the King's Government, is in their manner of behaviour, hath been to endeavour to keep the Tyrant still in apprehension and to dislike (as he doth) of the Christian propagation.

It is a common observation, that one of the greatest difficulties in the propagation of the gospel, is the want of a suitable instrument.

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